THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Life more to be feared than Death.

Death has its terrors: from the dizzy verge
The startled soul shrinks backward in dismay,
Nor dares th' unfathomable deep survey;
Mysterious bodings o'er the spirit urge
Resistless course; it seems the far-off dirge
O'er perish'd hopes, upborne along the way,
Falls on the anxious ear. The fierce array
Of sin's innumerable host,—the surge
Of the remorseless ocean,—the dread wrath
Of the Almighty,—all that guilt and fear
Or doubt accumulate in their career,
—Whate'er of dark and terrible thought hath,
To the charm'd sight in living form appear,
Watching upon th' inevitable path.

Yet these need not the Christian's soul appal,
Though they may well inspire a solemn awe;
For 'mid the gloom and elemental war,
A heavenly light streams forth, and over all
Its radiance sheds, gilding the funeral pall.
Voices of bliss are wafted from yon shore;
Visions, glorious as the rapt prophet saw
Of guardian angels like a fiery wall
Around the saints, break on faith's favor'd eye,
Which sees th' invisible. The Saviour bends
From his high throne in love. The Father sends
Grace, pardon, life to all who are brought nigh
By virtue of his blood.—Strong in such friends,
The humble Christian need not fear to die.

Is *life* without its terrors, and alone
Doth death claim here indisputable sway?
As time deals out to us each lengthen'd day,
Adds he to it no dangers of its own?
Ye spirits of the saved! whose bark, now blown
Across the ocean's wide tempestuous way,
Reposes in safe harbor,—ye could say
What per'lous shipwrecks, oft on earth unknown,
Ye 'scaped by miracle of grace. Oh who
That his false heart's deep treachery hath proved,
On life's responsibilities unmoved
Can gaze, nor inly tremble at the view?
Judged for our *deeds*, we 'll own that it behoved
To call *life's* terrors *many*, death's but few.

R. R.

MISCELLANY.

Contribution to Periodicals is a duty which has often, in one shape or other, been urged upon those of our readers, (and they are not a few,) who are qualified. The following article is pointed and just in sentiment, though we cannot always admire the expression. In the hope that it may catch the eye and reach the conscience of some one who has it in his power to do good and does it not, we copy it entire from the Philadelphian, to which it had been transferred from the Boston Recorder.

Were but the time thus vainly spent,
To useful thought and writing lent,
Yours might the sweet reflection be,—
What good my Lord hath done by me!

Were every minister in the state to ask his conscience, seriously and honestly, whether he could not furnish some useful matter for religious periodicals several times in a year, what answer would he receive? This same conscience is treated by too many, as they would a giant in his castle. If they must knock at the door, they will do it gently, and if circumstances admit, will get clear of the premises before they get an answer.

"Ask what is truth, with Pilate, and retire."

Some say they have no time,—are pressed beyond measure with their various duties. Some such will, nevertheless, smoke three times in a day, consuming not less than half an hour in the operation,—will talk on politics with a neighbor "till the stars appear," and read the newspapers till they nod over them at ten at night.

There are others who do not spend their time thus, who are actively and laboriously engaged in their Master's service. But it is a great mistake that they have no time for the duty in question. If it be an important and practicable means of doing good, they are bound to find time to do it. Others do it, who bend beneath as heavy burdens as themselves, and find, in so doing, an increase of energy, zeal, and success in their Master's work.

"I covet no such notoriety," said one, with a sneer. If notoriety, as faithful and zealous for Christ, be displeasing, has not that man mistaken his calling? Let another take such a man's bishoprick. But there need be no such notoriety. His modesty may be calm as a clock on this point. It need not be known whether he be a dweller in the vales, or on the mountain tops. Let Zion but have the impulse sure to be given by an active mind and a warm heart, and he that gives it may wrap himself in as thick a mantle of darkness as he pleases.

But what can I write about?

"Have you no words? Ah, think again!"

Have you the love of the blessed Saviour glowing in your heart?—do you feel a measure of that solemn responsibility which constrained the exclamation, "Wo is me if I preach not the Gospel?"—do you behold with an aching heart and streaming eyes, the havoc of souls made by error and vice around you?—do you recognise the obligation of doing good as you have an opportunity, and especially do you realize that you can present truth, of infinite moment, to ten thousand immortal minds?—can these things be so, and can you find no topic of interest! One would think that a hundred themes of great interest, in as many minutes, would cross the field of your vision; and that the greatest difficulty would be to make a selection out of so many pressing applicants for consideration.

Let me suggest. Look at that careless sinner of your congregation. How blessed would you count the privilege of breaking his heart by some powerful exhibition of the Gospel. As you have thought of him, and prayed, and glanced your eye along his path of dreadful peril, how often has a train of thought been started, suited to make a moving appeal to his soul. You have said, "If I could present this just as it now stands in my mind, that sinner would tremble!" Now just give that train of thought a palpable existence on paper. Make of it a short and pungent appeal, and breathe out your whole soul with it. Give it to the press, and sinners, a hundred or a thousand miles distant, may bless God that your "bow was drawn at a venture."

Look at that member of your church. The defects of his character are so palpable, they compel the recognition of danger. You are afraid he will not die in peace. Describe such defects. Contrast them with the Scripture standard. Pour the bright light of truth around them, so that the darkness shall be visible. Let some religious periodical have the picture. Many a deceived soul, perhaps in distant regions, may see the exposure of its own deception, and blessing God that the discovery did not come too late, may exchange the spider's web for an enduring hope of eternal life.

Covetousness on every side of you is binding men over to endless death. Intemperance is lighting fires that shall blaze for ever. Error spreads her snare with appalling success, weaving every day a stronger net, and making a rescue more and more hopeless. These, and a hundred other forms of evil, are making the road broad that leadeth to destruction. Their name is Legion, for they are many. If you cannot break the head can you not at least bruise the heel? And can your mind be barren,—can you want for a theme, surrounded by circumstances such as these?

And, brethren, we owe a duty to our friends and servants, the Editors. They occupy stations of anxiety and responsibility, which not many of us are disposed to covet. They need our sympathy and our aid. They ought to be permitted to count every minister a right-hand man, and to be cheered on in their arduous and often thankless work, by hearing frequently from us. We can comfort and strengthen their hearts, by spirited and energetic efforts to increase the usefulness of their publications. And if our kindness should ever amount to an inundation of favors, we will do them the honor of believing they will frankly exclaim with the ancient Roman, "Save us from our friends."

A Pastor.

TEMPERANCE SOCIETIES AND MAGAZINE.

INTRODUCTORY.

The New-York State Temperance Society, wishing to enlarge its sphere of usefulness, and greatly encouraged by past success, has resolved to solicit indulgence and patronage for a Quarterly Magazine, to be exclusively devoted to the objects of the Society. The cause, we are convinced, must continue to find favor in the eyes of a community which has already derived such substantial advantages from its prevalence; and we believe that more full and frequent discussion of the arguments in favor of an organized and systematic opposition to the consumption of ardent spirit and to intemperance in all its forms, can scarce fail of being attended with beneficial results. The Society adopts this as a method of holding more extensive and intimate communication with the public mind than its printed documents have hitherto afforded.

The end aimed at, we believe to be, not an individual, a local, or a sectional interest. The members of this Society are banded and pledged, it is true, but to the pursuit of no doubtful object. They are leagued for the support of one great maxim, a plain and simple principle, not only consistent with, but as they suppose inseparable from the prosperity and welfare of all.

The appeals they propose to make, like those heretofore so often repeated, they would address to the understanding and conscience of their fellow-citizens, not with the design to foster any peculiar system of opinions or to engage support for any favored order of men. Their invitation is not a call to enter any field of vague discussion or of party or sectarian strife. They seek not to assemble men together in crowds, that the artful and designing may ride on their shoulders into places of power or profit. They demand no relinquishment of true and substantial independence—no burthensome sacrifice of time and money; their pledge imposes no inconvenient or useless observance of rites and ceremonies, days and seasons—requires no qualifying test but the simple promise to abstain from the use of a *proved, denounced* and *detested poison.* This it is, and no more. There is nothing kept back, no concealed machinery, no hidden wires by which those who engage to support temperance can be made to play an unconscious part in some other game. The associated friends of temperance who adopt this method of addressing the public rely for success upon the intrinsic merit of their cause. They have but a single design, and that is easy of comprehension. They believe that suffering is the natural and proper consequence of sin and of imprudence. They would inculcate wisdom and prudence, with the hope that the sum of happiness may be thereby increased. If a man is in health, they request him to do what he can to remain so; of the strong man, they ask the preservation of his strength; of the wealthy, to maintain and secure his independence; of him who has character and influence, to use those advantages for the good of his companions, that they may be continued to himself; of the poor and unfortunate, they require nothing but to take hold of the friendly hand that is stretched out for their relief, and by a moderate exercise of self-control and an easy effort, assist to raise themselves to competence and comfort.

In its organization, the Society is strictly republican. Its basis is the principle, that the proper end of government and of all human institutions is to secure the greatest amount of happiness; that to be competent to the duties of self-government men need only be virtuous, and that to be virtuous they need only to be enlightened. They therefore labor to diffuse intelligence; they exhort and importune all men to form habits of manly self-control, of rigid temperance, to the end that the fountains of knowledge may flow free and pure, giving life and joy to the desolate places; that prosperity, health and peace may be universally diffused, that our beloved country and our cherished institutions may be for ever secure in the virtue and intelligence of our citizens.

Appearing as the organ of a society thus established and known, the American Quarterly Temperance Magazine advances some claims to favor, independent of any that may hereafter grow out of its literary merit, whatever that may be. It appears as a volunteer in a cause lying near the hearts of many thousands, and on the success of which the temporal hopes and eternal prospects of millions are suspended. We cannot doubt, therefore, that its pages will be enriched by contributions from able scholars, sound philanthropists, and ardent patriots; from those who in all parts of our land are now rallying around the standard of reform, and at a time when the hearts of many are failing from fear, are determined in a spirit of entire devotedness, to meet all their just responsibilities in relation to that inheritance of moral, civil and religious privileges we have received from our fathers.

Having the good of all for its sole and proper object, this Magazine will, we trust, be received with sentiments like those that have called it into existence, and with especial favor by all who wish to do something for the furtherance of the cause. Its pages will be open to all who speak the language of conciliation and kindness, and efforts will not be spared to give it such a character that its visits may be welcomed as those of an intellectual companion and friend, as well as an earnest and faithful monitor.

It has been distinctly announced, and should be remembered, that whatever profit may arise from its circulation will be carefully devoted to the furtherance of the great object of the Society.

Am. Quart. Temp. Mag.

TOBACCO-SMOKING.

A few mornings since, I visited a man of letters. I found him in his study, entrenched up to the chin in books and papers, and surrounded with all the printed wisdom of his country, in bindings that had evidently known a good deal of the "midnight lamp." The *nocturnâ versate manu, versate diurnâ*, was in every thing. In short, all was as it ought to be in the *sacellum* of literature. The master of the shrine was a very intelligent person, I believe a very learned, and certainly a very industrious one; for in a list of his daily pursuits, which he showed to me, there was scarcely an hour out of the twenty-four, which had not its appropriate study. But the genius of tobacco-smoke was there, writing his death warrant, as legibly as my learned friend ever wrote a line of high Dutch. His pipe was in his hand; his goblet of *eau sucrè*, its never-failing, and almost equally sickening, companion, was beside him; and with a lack-lustre eye, and a cheek as yellow as the yellowest page he was poring over, was this able and valuable man sadly smoking himself into the other world.

His chamber, his books, his clothes, every thing about him, were tobacco; and I left the interview in sorrow, and half suffocated. Argument in this distemper is but loss of time. No logic can pierce the integument that smoking wraps round the brain. Nothing will ever be effectual, except a general *fusillade* of the criminals, and a *cordon* prohibitory of the entrance of this fatal gift of America for the mystification of the continental soul. The propensity, too, is declared by the physicians to be actually one of the most efficient causes of the German tendency to diseases of the lungs. In point of expense, its waste is enormous. In Hamburg alone, 50,000 boxes of cigars have been consumed in a year; each box costing about £3 sterling; £150,000 puffed into the air!

And it is to be remembered, that even this is but a part of the expense; the cigar adorning the lip only of the better order, and even among those only of the young; the mature generally abjuring this small vanity, and blowing away with the mighty meerschaum of their ancestors. This plague, like the Egyptian plague of frogs, is felt every where, and in every thing. It poisons the streets, the clubs, and the coffee-houses; furniture, clothes, equipage, person, are redolent of the abomination. It makes even the dulness of the newspaper doubly narcotic; the napkin on the table tells instantly that native hands have been over it; every eatable and drinkable, all that can be seen, felt, heard, or understood, is saturated with tobacco; the very air we breathe is but a conveyance for this poison into the lungs; and every man, woman, and child, rapidly acquires the complexion of a boiled chicken. From the hour of their waking, if nine tenths of the population can ever be said to wake at all, to the hour of their lying down, which in innumerable instances the peasantry do in their clothes, the pipe is never out of their mouths; one mighty fumigation reigns, and human nature is smoke-dried by tens of thousands of square miles.

But if it be a crime to shorten life, or extinguish faculties, the authority of the chief German physiologists charges this custom with effecting both in a very remarkable degree. They compute, that of twenty deaths of men between eighteen and thirty-five, *ten* originate in the waste of the constitution by smoking. The universal weakness of the eyes, which makes the Germans *par excellence* a spectacled nation, is probably attributed to the same cause of general nervous debility. Tobacco burns out their blood, their teeth, their eyes, and their brains; turns their flesh into mummy, and their mind into metaphysics.—*Journal of the Defence of Hamburg.*

SWEDENBORGIANISM.

As ignorance or contempt of the Scriptures is the direct origin of these impious heresies, so also is it the cause of their ready reception. Many simple Christians, who make no question of the truth of the Bible, are so insufficiently acquainted with it, that they are ready dupes, where they ought to be eloquent and triumphant opponents. One text, of a very positive and decisive character, might settle the question between presumption and ignorance. "There be some that trouble you, and would pervert the Gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man (εἴ τις, if any *being*) preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9. The whole matter is here brought into a narrow compass, and turns on the simple inquiry, "Did St. Paul write this text by the influence of the Spirit of God?" With all who believe the affirmative, there is no room for Swedenborgianism, or for any of the theological follies of modern days.

Of Swedenborg himself we would not speak harshly. That he was wholly irresponsible for his absurdities will not admit a doubt with any intellect not absolutely capable of embracing them. We would indeed recommend to the pathological philosopher his work on "The Nature of the Intercourse between the Soul and the Body," as illustrative of the character of monomania. It will be found perfectly in unison with all the phenomena observed by medical men in the examination of this subject. The same pertinacious disclaimer of insanity, where none has been charged, and in the very moment of its most conspicuous display; (as the drunkard is always gratuitously asserting he is sober, and never more than in the excess of his intoxication:) the same sturdy affirmation of strange facts, without the least apprehension that evidence is necessary to render them credible; the same rambling incoherency; the same fanciful embellishment which, assuming the subject of the monomania to be real, would be often at once illustrative and amusing; all these qualities, the very diagnosis of the disease, are abundantly discoverable in that little tract. We will verify our assertion by some plain proofs. Take the following from the second chapter:—

> *That, in the spiritual world, there is a sun different from that in the natural world, I am able to testify, for I have seen it: in apppearance, it is a globe of fire, like our sun, is of much the same magnitude, and at the same distance from the angels as our sun is from men: but it does not rise or set, but stands immoveable in a middle altitude between the zenith and the horizon; whence the angels enjoy perpetual light and perpetual spring.* The man who reasons upon the subject without knowing any thing respecting the sun of the spiritual world, may easily fall into *insane* notions when he endeavors to form an idea of the creation of the universe. . . . Hence it is evident into what blindness, darkness, and *fatuity* they may fall, who have no knowledge of the spiritual world and its sun; they may fall into *blindness* because the mind which judges by the sight of the eye alone becomes in its reasonings like a bat, which flies by night with a wandering course, and is attracted by a mere linen cloth that may any where be hanging up; they may fall into *darkness*, because the sight of the mind, when the sight of the eye flows into it from without, is deprived of all spiritual light, and becomes like the sight of an owl; and they may fall into *fatuity*, because the man still continues to think, but he thinks from natural things concerning spiritual things, and not contrariwise; thus he thinks like a *madman*, a fool, and an idiot.—Pp. 7, 8.

In this passage we have a most strange assertion; of which the only proof given is an assertion still stranger—"*I have seen it.*" Of this, of course, and for the best possible reason, no proof is attempted. Swedenborg was an educated man, and was not living among a society resembling the barbarous contemporaries of the Arabian impostor. Nothing but insanity could have kept him from perceiving that, to gain credence under such circumstances, at least with the better informed, the allegation of public miracle was indispensable. Yet no such sign was ever advanced by him. No sane man would ever have stigmatized as "a madman, a fool, and an idiot," one who should simply refuse to receive a most strange opinion upon no evidence whatever. In these expressions we have the ravings of maniacal irritability, anxious to anticipate against the world a charge which it is morbidly apprehensive may be applied to itself.—*Christian Remembrancer.*

CHURCH DOCUMENTS.

ADDRESS OF BISHOP BOWEN

To the Convention of South-Carolina, delivered February, 1833.

Brethren of the Clergy and Laity.

We come together, I trust, on this occasion, with a common feeling among us, of gratitude to God for the uninterrupted enjoyment in which our churches have so generally been permitted to continue, of the divinely ordained means of religious knowledge and virtue. In no instance has the administration of the offices of the Church been suspended by the death of their minister, nor I believe, for any considerable season, by any other cause. Unhappily we cannot say that the disposition to profit by them, has, in an increased degree, characterized the members of our Churches. On the contrary, if in some places a peculiar and extraordinary effort of zeal on the part of ministers, aided by circumstances not generally considered to be involved in the requisitions of pastoral obligation, according to the existing provisions of the Church's order, has been successful in gathering into the house of God such as had been habitually but little there, yet must we be painfully aware of no small relaxation, in general, of the regard due to religious things, in our community, as the effect of the absorbing interest of conflicting civil politics; nor can we but regret the diversion which has thus, to no small extent, been occasioned, of the sensibility and munificence of many, from the institutions and benevolences of the Church, in favor of claims seeming to have come irresistibly into competition with theirs. They who are consistently anxious for the Church, and the honor and effect of its offices, cannot, indeed, but mourn the evil influence on them, which has come from the present unhappy political state of our country. Yet is it manifestly their duty, to strive and hope and pray, that the evil may be arrested by the interposition of grace from above; and that He, by whom the whole body of the Church is governed and sanctified, will turn the hearts of men to things pertaining to his glory and their peace. The clergy, it is affectionately hoped, will not be discouraged by the state of things to which I allude, from the utmost exertion of godly jealousy for the Church. The need of their office in such a season, is increased rather than, as it might seem, diminished; and their increased vigilance is required, "that the fire be ever burning upon the altar—that it never go out." He who promised that he will be with his Church to the end of the world, and that where two or three are gathered together in his name, he will be in the midst of them, forbids them to fear the inefficacy, even under the worst circumstances, of their exertion of a pure, holy, and prudent zeal for his honor and cause. Withheld from the scenes of political party strife, their continual presence among their people, with instant application to the spiritual need of which they may themselves be more than ordinarily unmindful, cannot but be blest; and all who do not absolutely renounce the Saviour and his faith, will be moved by their counsel of moderation, peace, and charity, and of pious resort to God with penitence and prayer, to be yet a remnant in the land, for whose sake the Lord will bless and save it. Great undoubtedly, and almost insuperable, is our discouragement, my reverend brethren, when the minds of even the devout and heretofore zealous among our people, are tempted to merge their concern for *the things that are* God's, in their zeal of political controversy—when the sensibilities habitually and chiefly indulged, are forcibly exclusive of all such as the Gospel bids its believers cultivate—when by the example and precept of parents, the young of our congregations are bidden to loose themselves from all restraints but those of party, in the strife of civil politics, and scarcely any of them will be withheld from the devotion of themselves, soul and body, to that, which, utterly incapable as they may be of estimating its merits, is taken to be the paramount interest of their existence. With respect to this last kind of evil, in particular, in which it is impossible that we should not see the very ruin, in a moral point of view, of the community, (and from the moral, I know not how to separate the temporal,) it becomes us to forego no exertion which is possible. Some control even of the unseasonable ardor of the young, who in our pastoral capacity are related to us, we may, by affectionate intercourse with them, prudently sought and conducted, be permitted to exercise: and if *the fear of* God can by our instrumentality be induced to be received or retained, as the prevailing principle of their action, we may yet see, when God in his mercy shall bid the warring passions of our brethren to be still, and restore peace to our sorely distracted community, that the influence of our ministry had not been in vain exerted upon either individual or social happiness.

The moral influence of our office, however, upon the young, whether affected or not by the present state of our country, I cannot but here take occasion to remark, is far from being such as the best interests of the Church, and of society, require that it should be. The fault, I think, is much our own; consisting in our withholding ourselves too much from such intercourse with them, as might, through personal regard, constrain their willing and affectionate submission of themselves to our counsel as their religious instructers—and our permitting ourselves, perhaps, to be too easily discouraged, from the most important expedient of academical schools, connected, wherever circumstances will possibly admit of it, with our churches. The day has passed, in which the error can influence the minds of any, in a distinct portion of the Christian body, of an aversion to sectarian influence, in the conduct of academical education. Experience has demonstrated, that without this, there is no religious influence of public education whatever; and it is time that all denominations severally should see, as some have always seen, that the office of ministers of religion will be comparatively of little avail, until the religion of which they are in their respective spheres the recognised and authorized teachers, shall be incorporated with the instruction of schools, subjected, in a reasonable degree, to their inspection and control, under their *respective and peculiar pastoral auspices.*

Such, whatever may be its estimation with others, is the conviction of my mind, long entertained and continually more and more confirmed. My inability, from circumstances, to act practically upon it, is among the most painful subjects of reflection, occupying me, in the probably almost finished course assigned me, of active service in the ministry. *Parochial schools for the young of the congregation*, I wish to be understood to mean, would, in my sincere persuasion, be of the first importance, wherever circumstances would admit of them, to the Church, and to the moral interest of society.

I have need of your indulgence, brethren, for having detained you with these few, somewhat desultory, and probably unimportant observations, from the more proper business of this address.

Proceeding to lay before you, the business of the Church in the Diocese, as affected by my relation to it and its duties, I have to report official visitation, extended, since the last Convention, to Trinity Church, Edisto Island; to St. Bartholomew's Parish; St. Luke's Parish; Prince William's; Prince George; Winyaw Parish; St. John's, Colleton; St. Helena's Parish, Beaufort; and on St. Helena Island; St. David's Church, Cheraw; Grace Church, Camden; Trinity Church, Columbia; and St. Matthew's Parish. These two last were visited, without the notice required by the Canon; the first as being without the services of a settled minister; the other as lying in my way, in returning to the city, by a hurried journey, after having attended the General Convention, at New-York.

Although to the interruption of your attention to things of more importance, I cannot here forbear to express the sense I have, of the kind and friendly accommodation extended to me, on this journey, as before, from the interior of the Diocese to the city, with the use, from one station to another, of the most convenient and agreeable means of conveyance. It would be unacceptable to individuals from whom this kindness was received, that I should mention them. They will permit me to say, that, as in the uniform experience of the most friendly and considerate hospitality every where, the labor of my duty has been always facilitated and cheered, so, in this instance, I have the most affectionate acknowledgments to make, of kindness not to be forgotten.

Confirmation has been administered, at Edisto; at Grahamville, in St. Luke's[*] Parish; at Georgetown, Prince George, Winyaw; at John's Island, St. John's, Colleton; at St. Helena's Church, Beaufort;[*] at St. Helena's Church, St. Helena's Island; at St. David's, Cheraw; and at Grace Church, Camden. The annual confirmation also, for the churches of the city, was held in St. Philip's Church, in December. The whole number confirmed is 248.

On the occasion of my visiting Prince William's Parish, service was held at Sheldon Church; and at McPhersonville, a chapel was consecrated, bearing the name of Sheldon Chapel, McPhersonville, which affords evidence of an encouraging spirit of pious munificence, among the members of our Church in that parish.

It is hoped that the temper of the times, to which I have referred, may not obstruct its perfect completion in the spring of this year. The expenditure necessary for the decent and comfortable accommodation of the offices of the Church, and of the people in attending them, should not be foregone, except for circumstances unavoidably and indispensably requiring it. The comparatively small amount which is expended on our houses of worship in the summer places of resort, may be afforded, it would seem, without any unreasonable or inconvenient demand, upon individual resources.

At Summerville also, the very neat and commodious church, erected there the year before, was consecrated in June, by the name of St. Paul's Church, Summerville. This building reflects the greatest credit on the taste and liberality of those concerned in its erection.

The church at Camden, which is an evidence of a very generous zeal among a few people of our Communion, and of praiseworthy exertion on the part of the minister who serves them, was consecrated in November; the name having been given to it, of Grace Church, Camden. In few instances have the resources of a small and newly-organized congregation been more liberally exerted, than in this. The church, of brick, is of very convenient size and well proportioned: and the whole structure is as ornamental to the town, as creditable to its proprietors.

I cannot forbear in passing, and as in connexion with the mention of this church, to adduce the instance which here has justified, in addition to the very many others, the claim of the Society for the Advancement of Christianity in South-Carolina, to be honored by the members of our Church, for the efficient beneficence exerted by it, in conformity with its design and name. The assistance given by the Society to the church in Camden, in supporting a minister, while the expensive enterprise of erecting for themselves a place of worship was in hand, has conduced greatly to the animation and energy necessary to the completion of their design. This excellent institution should not be denied the patronage of any member of the Church in South Carolina, who can afford to give it. It is but little that it asks from any.

The ordinations to be reported to you, are that of Mr. A. Glennie, during the sitting of the last annual Convention, and not then officially reported, a deacon; and that of Mr. C. E. Leverett, on letters dimissory from the Eastern Diocese, also a deacon, in December. Mr. M'Elheran of St. Helena Island, was admitted to Priests' orders in January, on a title from the Vestry of the church on that island. Mr. Glennie has been admitted to Priests' orders in the presence of this Convention. It may be proper also to report here the ordination of Mr. Ford of Augusta, a Priest, in May last, as an instance of duty done in conformity with my engagement to administer Episcopal offices in and for the Diocese of Georgia.

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[*] At Grahamville, St. Luke's, the number confirmed was 46, and at Beaufort, 75.

Mr. Glennie is serving the churches in All Saints' Parish, Waccamaw; and Mr. Leverett, it is hoped, will be employed as a missionary of the Society for the Advancement of Christianity at Greenville, where the church has been made vacant by the resignation of the Rev. P. H. Folker.

In addition to the candidates for orders reported last year, it has been gratifying to find myself authorized to register, in the course of the year, three others, viz: Mr. N. B. Screven, Mr. Stephen Elliott, Jun., and Mr. Benjamin Webb. The whole number now, of candidates for orders, belonging to the Diocese, is seven.

Since the last Convention, no vacancy has occurred in the Diocese, except that mentioned above, of the church at Greenville. The important and interesting station of Trinity Church, Columbia, still remains unoccupied, although many efforts have been made to procure for it a suitable clergyman. Mr. Shand, a candidate for orders, it is contemplated, will be licensed to serve it for the present, with the assent of its Vestry, as a lay reader. The church at Pendleton, also vacant, will probably be served by a deacon of the Diocese, to be admitted soon to holy orders. St. James', Santee, and St. Mark's, Clarendon, remain unsupplied. St. Stephen's Chapel, in this city, having been for some time served by the Rev. Mr. Mitchell, by a temporary engagement, is now vacant by his declining to officiate there.

It will be seen by reports of some of the clergy, when they shall be read to you, that attention, in several instances, has been given to the religious instruction of the colored people, as an obligatory part of pastoral duty. I will take occasion to repeat what I have often expressed, my deep and sincere impression of the indispensable obligation of this labor of love, where circumstances will, at all, admit of it. I am not unaware of its difficulties and discouragements. But they cannot be justly considered as insuperable. While the spiritual and moral welfare of these people is sacredly, according to our office, our concern, the benefit to the social and civil state, from Christian instruction, judiciously and soundly imparted to them, cannot but give it strong claims to our anxious regard. It is a matter of perfectly authentic fact, in relation to this population, as well in all *the British colonies* in America, as in *the States*, since their independence, that in every point of view, this exertion in their behalf, of Christian benevolence, by the ministers of our Church, has been blessed with happy results.

I have nothing further specially relating to the state of the Diocese and Episcopal acts within the conventional year, to bring before you at present.

In referring, as usual, to the General Theological Seminary of our Church, it is grateful to report its number of pupils to have undergone a considerable increase. It exceeds now what it has ever been. The zeal and assiduity of the faculty of this most important institution, need not be remarked on. The Church justly reposes in them a perfect confidence, and cannot make an extravagant estimate of the importance of their services. The order and discipline of the institution, as well as the completeness and regularity of its business, have been the subject of gratifying observation and testimony to the General Convention of our Church, held in October last in New-York. It is to be regretted that the expenses of the institution exceed, in a considerable amount, its income. The danger of ruinous encroachment on the principal of funds, affording an interest inadequate to the annual expenditure of the Trustees, as economically regulated as it can be, in any consistency with what is necessary to the respectability and welfare of the Seminary, presents a strong consideration in favor of a plan of temporary parochial collections, which has been proposed and recommended; and in the accomplishment of which, some of the churches of New-York and Philadelphia, have generously led the way. It is hoped we shall not be found wanting in the disposition to contribute, in the same manner, to the exigencies of an institution of such immense importance to the Church. In the present unhappy state of our community, however, we shall be reasonably excused from soliciting such an expression of the benevolent sensibilities of our people. If the Church in this Diocese must, for the present, do less than it desires for the institution, the fidelity of its attachment to its interests will not, it is hoped, be suspected; or its willingness, in proportion to its comparatively limited ability, still to exert itself for their effectual promotion and security. It has experienced its benefits, and in gratitude to "the Author of every good and perfect gift," owns in such benefits, its claim on a persevering devotion to its welfare.

The General Convention of our Church, held in October last, found itself called to exercise its solemn responsibilities on matters of more than ordinary interest. Its deliberations were given to issue in a disposal of the perplexing question, especially of the case of the Episcopate of Ohio, which it is hoped will be blessed with peace and advantage to that Diocese, without any consequences injurious to the interests of sound order and discipline in the Church at large. The determination of the House of Clerical and Lay Delegates to sign the testimonials of the person elected to fill the diocesan chair which Bishop Chase had held, was made to rest, after much and protracted discussion, on the ground that the latter by his abandonment of it, and his removal from the Diocese, had thus made his place actually vacant. The other House did not consent on this ground, to the consecration desired. They were unwilling that the relinquishment of the Episcopal charge, in any instance, whether by resignation, not previously consented to by the General Convention, or by abandonment, should be recognised and declared, as sufficient to create a vacancy of Diocesan jurisdiction. The ground, therefore, which *they* took for *their* proceeding, was that, simply, of a necessity existing, for which they could see no other way of providing, but by the consecration of another in the place of Bishop Chase, to exercise the office of Bishop of the Protestant Episcopal Church in Ohio. They determined at the same time, not to proceed to such consecration, unless a Canon should be passed, that should provide, for the future, the way in which diocesan resignations should be restrained and regulated; and thus secure the Church against the evil of precedent, in the case that had been so distressingly in question.

A revision of the whole code of the Canons of the Church, with the addition of new ones, was also an important circumstance of the business of this Convention. That imperfections of legislation will be found in this proceeding, is not improbable: but perfect human legislation is nowhere, nor under any circumstances, to be expected. Let us hope that what has thus been done, will be found, on the whole, an amelioration of our practical discipline and order, and combine our efforts to make it available to the increased strength and harmony of our institutions.

The Canons of the Church, let me here take occasion to remark, as revised and re-enacted, should be, as much as possible, conveyed to the knowledge of its members generally. It has been often found an occasion of no little trouble and embarrassment to those appointed to conduct the business of the Diocese, that these rules of necessary order are entirely overlooked as to some of their most essential provisions. This has been especially the case, in relation to the requisitions respecting candidates for holy orders. The necessity of objecting to irregularities committed, has, it may not unreasonably be apprehended, sometimes occasioned dissatisfaction, where the fault has been wholly that of others than officers of the Church. Let me be permitted earnestly to request that the clergy of the Diocese, in whom a want of acquaintance with the Canons is inexcuseable, will make it their indispensable duty to know in all respects what the Church requires to be observed, as its regulations, by common consent in General Convention established. On my part I shall continue, as I have been, strictly and invariably tenacious of an exact compliance with them—and I cannot but feel persuaded that my brethren will prefer such a course to one which, more accommodating, might loosen the bonds of unity, and introduce disorder, where all are equally bound, with sacred care, to exclude it.

It is proper, before dismissing the subject of the late General Convention, to refer you to certain proposed alterations in the Book of Common Prayer, which will be found on its Journal. The sense of the Church in this Diocese, in relation to them, will be required to be expressed at the next Triennial Convention.

Detaining you no longer from the business for which you have assembled, I commend you, in the conduct of it, to Him, the favoring presence of whose sanctifying Spirit, we have implored.

NATHANIEL BOWEN.

THE DIOCESES.

SOUTH-CAROLINA.

Convention of the Diocese.—The 45th Annual Convention of the Church in this Diocese, was held in Charleston, on the 13th and 14th days of February last. There were present the Bishop, 21 Priests, and 15 Lay Delegates; being the smallest lay representation we have had for several years. The very interesting address of the Bishop will be found in our present number. But little other than the usual business was transacted. The Bishop is *ex-officio* President of the Convention, and the Rev. Dr. Dalcho was unanimously re-elected Secretary and Treasurer. We give the following abstract, until the Journal is published. The Standing Committee for the present year consists of the Rev. Dr. Gadsden; the Rev. Mr. Gervais; the Rev. Dr. Dalcho; the Rev. A. Gibbes; the Rev. Mr. Hanckel; Mr. David Alexander; Mr. Thomas Lowndes; Major S. Wragg; Mr. James Jervey; Mr. Joshua W. Toomer.

The following Delegates were appointed to represent the Church in this Diocese, in the next General Convention: the Rev. Dr. Gadsden; the Rev. Mr. Thomas; the Rev. Mr. Taylor; the Rev. Mr. Hanckel; Mr. William Heyward; Mr. Thomas Lowndes; Mr. John Potter; Mr. R. J. Turnbull.

An interesting report was made by the Committee on the General Theological Seminary; and several resolutions on the subject were adopted. The Committee express their deep gratitude to GOD for the present condition and prospects of the Seminary, and commend it to the constant prayers and vigilance, and affections, and services of the whole Church; and invite the pious and the liberal to appropriate a portion of their charity fund to the wants of the institution. The parochial clergy are requested to collect from each communicant in their respective congregations, the sum of twenty-five cents, in aid of the important object of lessening the wants of the Seminary. A resolution was likewise adopted, requesting the members of our Church, to contribute to the increase of the "Bishop Bowen" Scholarship, instituted by the Convention.

The parochial clergy are required to give notice in their several churches, on the Sunday preceding the meeting of the Convention, that divine service and a sermon may be expected every day during the sitting of the Convention; and preachers were accordingly appointed for the ensuing year.

A letter was read by the Bishop, from the Secretary of the House of Clerical and Lay Deputies, on a proposed amendment of the second article of the Constitution.

Society for the Advancement of Christianity in S. C.—The Anniversary was celebrated at St. Michael's, on the 12th of February. After divine service and a sermon from Acts xvii. 2, by the Rev. Philip Gadsden, Rector of St. Paul's, Stono; the annual report was read, and officers elected.

Protestant Episcopal Missionary Society, composed of young men and others.—The Anniversary meeting was held on the 15th February. Only one missionary station has been aided during the year, but the receipts having increased, the Society will be able, if a Missionary can be obtained, to do something during the coming year. The usual officers were elected.

Diocesan Sunday School Society.—At the Anniversary meeting of the Diocesan Sunday School Society of South-Carolina, held at St. Stephen's Chapel, on Monday, the 18th February, 1833, the Rev. Mr. A. Gibbes in the Chair, J. W. Mitchell acting Secretary.

Among other resolutions, the following were passed.

Resolved, That the Corresponding Secretary be requested to write to the Rectors of the parishes having schools not auxiliary, urging upon them the advantages of becoming auxiliary to our Society.

Resolved, That the Diocesan Sunday School Society be, and the same is hereby commended to the patronage of Episcopalians throughout the Diocese: and that any contributions received, be put at the disposal of the Board, for the promotion of Sunday Schools generally throughout the Diocese.

The officers of the Society are: the Bishop of the Diocese, *ex-officio*, President; Clergymen, having Auxiliary Societies and Schools, *ex-officio* Vice-Presidents; the Superintendents of Auxiliary Schools, *ex-officio*, (and 12 others) Managers.—(*Charleston*) *Gospel Messenger.*

MICHIGAN.

Bishop Chase.—The St. Joseph Beacon (published at South Bend, Indiana,) of February 23d, gives the following notice of the appointments and preaching of Bishop Chase. We rejoice to find him laboriously engaged in preaching the Gospel in the new sphere which he has chosen, and pray that the blessing of GOD may attend his person and his ministry during the remaining years of his pilgrimage.—*Episc. Rec.*

The Right Rev. Philander Chase, D. D., will preach at White Pigeon and administer the sacrament of the Lord's Supper on Sunday, the 28th of April next; at Mottville he will preach at 4 o'clock, P. M., the same day; at Adamsville on Monday following at 2 o'clock, P. M.; at Edwardsburgh the same evening at 7 o'clock; on Wednesday at South Bend, Indiana, at 6 o'clock, P. M.; at Niles on Friday at 1 o'clock; at Edwardsburgh again, a preparatory Lecture on Saturday evening at 7 o'clock; and on Sunday following at the same place, when will be administered the sacrament of the Lord's Supper.

During the late excursions of the Bishop through this country, the Episcopal service was performed for the first time in Cass and Berrien Counties, M. T. And although but very few of the respectable numbers present on the several occasions had ever been acquainted with our Liturgy, yet there was much good order and apparent solemnity of devotion; and the Bishop, though residing at a distance of more than sixty miles, has, from his ardent zeal in the Redeemer's cause, evinced a willingness to visit this country regularly once a quarter for the year to come: and the above-mentioned appointments are the next in order.

Much cause have we (the few members of our Communion in this country) to congratulate ourselves in the thought, that, though scattered abroad in a distant land where the spire of no temple points us to heaven, and no "church-going bell" reminds us of worship, still we are not left as sheep having no shepherd, but, on the contrary, we are blessed with the ministration of a good father of the Church, whose plain arguments convince the understanding, whose godly admonitions are regarded with reverence, whose sound theology will guide us into all truth, and whose fervent piety renders him willing to spend the small remnant of his life and substance in the service of his LORD and Master, even in the humble and secluded walks of Michigan.

A LAYMAN.

COMMUNICATIONS.

For the Churchman.

SPIRITUAL PRIVILEGES.

THE history of the Jews, as recorded in the Old Testament, furnishes an instructive lesson to Christians of the present day; especially to the members of our Church, who in the possession of every spiritual blessing that infinite love and wisdom could bestow, are placed in circumstances exactly parallel to those of GOD's ancient, and most highly-favored people. Of each, it may be justly said, "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it?" And the question is also but too applicable to each, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" This reproof appears to have been directed not so much against the Jews as a body, as against a large number of the individuals of that community. We have abundant testimony from every part of Holy Writ, that notwithstanding all the favor and privileges bestowed on the seed of Abraham, yet neither availed to screen *the guilty* members from the just punishment of their ingratitude and rebellion.

It may be profitable to consider a few of the leading particulars in which our case resembles theirs. They had the exclusive possession of the oracles of truth.—They enjoyed in an especial manner the presence and the favor of GOD. They had a church and a priesthood by Him established. They had the promise of his general protection, with the assurance that however discouraging their prospects might at any time appear, all things should work for their eventual good. They were encouraged to ask at the throne of grace for all that they desired, and were taught to centre every hope in Him, the desire of all nations, who should in due time appear from among the tribes of Israel. Was ever a people so highly favored? And which of the advantages thus conferred upon them, do we not possess in an equal, or rather in a more eminent degree?

Their history shows, that privileges neglected, blessings despised, gifts unimproved, the blandishments of this life preferred before the favor of GOD, led to the condemnation of by far the greatest part of these *favorites of Heaven.* They vainly imagined that belonging to the stock of Abraham was of itself a sufficient title to temporal good, to eternal bliss—while, in fact, the position they had occupied, only enhanced their guilt and punishment. May we not apply the lesson to ourselves? To what purpose will it be, at the great day of account, that we can refer to our connexion with a Church built by the apostles on the foundation of the Rock of ages, deriving its doctrines, its sacraments, its liturgy, pure from the word of truth? Of what avail will it be, that the Redeemer has promised to abide with this Church, and to bestow upon it the guidance and influence of the HOLY SPIRIT, *unless* we *personally* obtain pardon and reconciliation, by repentance, and such a faith in the Saviour, as is proved to be genuine by its effects on the heart and life? It is unquestionably a matter of grateful joy that we are attached to a Church, which is the appointed channel for the bestowal of all spiritual gifts.—But let us not mistake *the means* for *the end;* let us not forget that the *possession of many talents* involves a greater degree of responsibility. Do we, as a community, stand on higher ground than our neighbors? *Our duties are thereby increased.* Has our Almighty Father conferred upon us greater advantages? Then ought we to evince a greater degree of love, gratitude, and obedience to his will. If we be pre-eminent in Christian privileges, then should we be pre-eminent in the imitation of our divine Master, who went about doing good; who though he was rich, yet for our sakes became poor; who was ever anxious to relieve the bodily and spiritual wants of mankind; who left us a perfect pattern of fervent piety, of meekness, self-denial and charity. Like him, we should aim in all things to glorify our heavenly Father—to let our light shine before men, and to make it evident that we are "*a peculiar people, zealous of good works.*" Let us seriously consider the solemn declaration of our Judge, as well as Saviour, "Not every one that saith unto me, LORD, LORD, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, LORD, LORD, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me ye that work iniquity."

A. L.

For the Churchman.

MR. EDITOR,—I have no idea that your correspondent, "Another Layman," designed it to be so; but certainly his communication in your last is a libel upon the Episcopal Church. I am, however, too well aware of the difficulties and perplexities of the editorial office to consider you responsible for all the lurking faults of communications wearing a fair aspect. I have been a very pleasingly deceived peruser of your pages, if I could think it any special ground of "*great satisfaction* to *find* you espousing the cause of temperance." I had thought that this cause, and that of every other moral and Christian virtue, has been uniformly, consistently, and warmly espoused by you from the first; and should, therefore, have deemed it no compliment to express, so late in the day, great satisfaction at finding you its advocate.

So much for your correspondent's treatment of you, Mr. Editor. Now for that which he has bestowed upon the Church. "I believe Episcopalians, as a body," he observes, "have hitherto manifested a backwardness in lending their aid in this work," that is, the work of temperance; or, in plain English, Episcopalians have been backward in the cause of temperance. What can this mean, but that they have not, as temperate men, set a good example; or that those of them who may happen to have been temperate themselves, have been indifferent as to the spread of temperance among others? If other Episcopalians can sit quietly under this aspersion upon their Church, I cannot. I do not know among what unworthy members of our communion "Another Layman" may have been in the habit of moving; but I believe that no one possessing any extensive knowledge of Episcopalians, will deny that, "as a body," they are certainly behind none other in religious and moral uprightness of life—in living "soberly, righteously, and godly." (Titus ii. 12.)

But although, Mr. Editor, the tone of your correspondent's article fully warrants the construction which I have now put upon it, and such an incautious and unjust mode of expressing himself, deserves severe rebuke, yet I repeat the declaration, that I do not believe he designed what his words express and imply. His real meaning grew out of the fallacy, which every effort is now making to spread far and wide, that "the cause of temperance," and the cause of "*Temperance Societies,*" are, indivisibly, one and the same thing; that is, that no man can be a friend to temperance who does not think it his duty to adopt a particular method of promoting it. I do not mean to say, that the Temperance-Society method is not the best: but I do mean to say, that no man has a right to sit in judgment, in this matter, on another. And I do mean to say, moreover, that, popular as that method may be, growing as may be its popularity, and unquestionably elevated, in morals, piety, and talents, as are many of its firmest supporters, there are those, equally elevated in every respect, who think differently on the subject. I would have neither side judge the other, in an unkind or unchristian spirit. Especially would I reprobate, as emphatically censurable, any procedures or remarks which would, directly or indirectly, charge the latter with the least indifference to the spread of the cause of temperance, or the least insensibility to the enormity of the opposite vice. And I hope you will allow a fast friend to your paper, and, though an Episcopalian, to temperance also, to express the sincere desire, that whatever you may think proper to say of what has been beneficial—and there certainly has been much—in the operation of Temperance Societies, will not be blended with the *intemperance* of judgment which attributes unworthy feelings and motives to those who differ on the subject of the expediency and propriety of the means pursued by those societies for attaining to a good end. Time was, when engaging in a crusade against the infidels, or contributing to one, was popularly deemed an essential evidence of true Christian faith; and there are now, in many and extensive districts, popular notions so favorable to certain modes of producing religious feelings, and exciting to religious performances, that a whisper against them is almost enough to secure for a man the imputation of being infidel in his opinions, and irreligious in his character. It is not my business now, to say that either the ancient crusaders were, or the modern revivalists are, wrong; but I do say, that the charges cast by them upon the conscientious holders of opinions unfavorable to *such* modes of prosecuting a universally allowed good cause, cannot be borne out by sound Christian principles. Your present correspondent, Mr. Editor, is most sincerely convinced, that the doctrines, ministry, and worship, of the Protestant Episcopal Church, are, beyond compare, the best, as they are the most scriptural, medium through which the great interests of gospel faith, piety, and morality, can be promoted. He thinks he sees, all around him, daily accumulating evidence that the want of those doctrines, and that ministry and worship, is proving most deleterious to those interests. But GOD forbid that he should therefore brand as hostile to the cause of the Gospel all who do not see the duty of advancing it in the same way. High Churchman, then, as I am, unyielding as is my attachment to what I conceive to be the Scripture way of advancing true religion, and surely as I regard the tendency of a departure from it to be to the essential injury of the cause of CHRIST, I think myself not open to the charge of presumption, in venturing to whisper a lesson of Christian charity in the ears of those who have their favorite opinions—be they what they may—of the best mode of promoting temperance, or any other cause which is dear to the heart of the good citizen, and the sincere Christian.

"Another Layman," and those of the same spirit, ought also to learn a lesson of policy. For they may rest well assured, that the departure from the original simplicity of Temperance Societies, in the system of proscription, harsh judgment, and calumny, to which they are often rendered subservient, is doing them a serious injury, and, what is much more to be lamented, threatening to bring upon public morals, and the religious character of the community, the dreadful consequences of re-action, by adding to just disapproval of the *means*, unprincipled and flagitious hostility to the desired *end:* even as improper methods of advancing religion often tend to immeasurably bad consequences by confirming the irreligious in their errors.

I have long, Mr. Editor, been a highly gratified witness of the good effects which Temperance Societies have produced; but I have as long known that some of the greatest and best friends of temperance in our land, conspicuous for soundness of judgment, and purity of religious and moral character, have had their reasons, formed deliberately and conscientiously, for withholding their names, patronage, and influence, from those societies. Still I would not have been the one to trouble the public with a line against them. But the principles and spirit of *Another Layman's* piece would not suffer me to be silent. And I will only add that it behoves all advocates for those societies, and especially for the cause in which they profess to be enlisted, to disavow the connexion of those principles, and that spirit, with the object which they have in view.

TEMPERATE.

For the Churchman.

NAMES OF CHURCHES.

MR. EDITOR,—I saw a few weeks ago, in the 'Episcopal Recorder,' the fact announced, that there had recently been organized in the city of Philadelphia, a free church, by the name of "All Souls' Church," of which the Rev. Robert Piggot was elected Rector.

The successful experiment of a free church in this city, usually known by the name of the "Mission Church," has probably given encouragement to those who have interested themselves in the enterprise at Philadelphia, to undertake the same thing there. I am not acquainted with the facts of the case, and therefore know not under whose immediate auspices the foundation of the new church has been laid. My only object at present is very respectfully to suggest, that the name which has been selected, is an unfortunate one for a Protestant Episcopal Church. It may be that it is not too late to have it changed. For the information of the parties concerned, I send you the following extract from Wheatly on the Common Prayer, Boston Edition, 1825, p. 78. I hope the editor of the Episcopal Recorder will also publish it.

"November 2. ALL SOULS' DAY. The second of this month is called *All Souls' Day*, being observed in the Church of Rome upon this occasion. A monk having visited Jerusalem, and passing through Sicily, as he returned home, had a mind to see Mount Etna, which is occasionally belching out fire and smoke; and on that account is by some thought to be the mouth of hell. Being there, he heard the devils within complain that many departed souls were taken out of their hands, by the prayers of the Cluniac Monks. This, when he came home, he related to his Abbot Odillo, as a true story; who thereupon appointed the 2d of November, to be annually kept in his Monastery, and prayers to be made there for all departed souls. And in a little time afterward, the monks got it to be made a general holy day by the appointment of the Pope: till in ours, and other reformed churches, it was deservedly abrogated."

A PROTESTANT.

New-York, April 1st, 1833.

For the Churchman.

MISSIONS.

MR. EDITOR,—The following account of a *missionary meeting* held in Philadelphia, affords gratifying evidence that a new interest is awakened in behalf of those institutions of the Church, which have more immediate reference to the propagation of the Gospel; and that the plan of parochial associations, combining the different objects for which the several societies of the Church have been organized, has received the sanction of the Right Rev. Bishop White, and of the several gentlemen who took a part in the proceedings of the evening.

It will be particularly gratifying to the friends of the proposed plan of *general associations*, to know, that an individual so distinguished as HORACE BINNEY, Esq., and so well qualified to form an enlightened judgment upon the subject, has given to the Church the result of his examination, in an opinion decidedly in its favor.

Mr. Editor, the enterprise in which the Church is engaged in common with all other Churches throughout the world, is so sacred in its character, so benevolent in its design, and so important in its bearings upon the interests of the life that now is, and of that which is to come, that I often wonder with myself why it is that there should prevail any difficulty in rousing and fixing the attention of all Christians upon it. If the name of JESUS is to be "great among the Gentiles," and in every place the incense of prayer is to be offered in his name, and a pure offering, and if that blessed name is to be magnified by the instrumentality of the Church, going forth to "teach all nations," surely it is no less the privilege than the duty of those who call themselves the friends of the Redeemer to take an active part in whatever measures the Church may devise for the purpose. As a friend of the Church, I hail with heartfelt satisfaction, the accession of such an advocate as Mr. Binney to the cause of missions. May that cause, involving interests infinitely more important than the deliberations of our National Congress, soon secure the hearty, prayerful, persevering co-operation of all the members of the Church.

A FRIEND OF MISSIONS.

MISSIONARY MEETING.

Mr. Editor,—Your readers will no doubt feel an interest in the meeting which was held at Christ Church, on Tuesday evening, the 26th inst., for the purpose of forming an association, whose object should be, (if I understood the matter,) to promote the different objects to which the attention of the Church at large is directed. The exercises were commenced by a short address from the Rt. Rev. Bishop White, stating the design with which the congregation had assembled, recognising the claim which the Society for the Advancement of Christianity in Pennsylvania, and the Domestic and Foreign Missionary Society, had upon the charity of the members. After these remarks he offered a series of prayers for the divine blessing on all the means employed by Christians at the present day for the conversion of the whole world.

The Bishop was followed by the assistant minister of Christ Church, the Rev. Mr. James, in a speech of considerable length. He commenced with exhibiting the superiority of *associated effort* for the accomplishment of any particular purpose over other measures; he then remarked particularly upon the spiritual destitution of many portions of the Diocese of Pennsylvania, and commended to the special consideration of the people of his charge, that institution, which had been established for the purpose of relieving these wants.

Charles Wheeler, Esq., then rose and proposed the appointment of a committee to draft a constitution. In his remarks he adverted particularly to the ability of the members of Christ Church to assist in the objects recommended to their attention. The permanent funds established for the relief of their poor, &c., left them at liberty to look abroad in the exercise of their benevolence. He called their attention to the success which had attended the operations of the Society for the Advancement of Christianity in Pennsylvania, and those of the Domestic and Foreign Missionary Society within the limits of the United States.

Horace Binney, Esq., seconded the motion of Mr. Wheeler, bringing to view in his speech the disadvantages, which, in his opinion, had attended the usual modes of obtaining charity from the public, the peculiar points of excellence proposed by such an institution as was about to be established, and the various reasons, civil, political, and religious, which should induce all who had it in their power to aid in the extension of Christianity.

After the constitution had been read and adopted, a committee was appointed to nominate suitable persons as officers of the association. They having withdrawn for the purpose, Dr. De Lancey again brought before the audience the benefits which had resulted to the Diocese of Pennsylvania from the establishment of the Society for the Advancement of Christianity within its boundaries, and recommended the institution to the especial patronage of the members of the parish association.

Dr. De Lancey having concluded, the Rev. Mr. Van Pelt observed that he had been invited to attend the meeting as the representative of the Domestic and Foreign Missionary Society, that it had been his intention to add to the subjects already presented to view, the claims of the foreign department of that institution; but on account of the lateness of the hour, he would not detain the meeting with any remarks. He observed, however, that copies of the last annual Report of the Society, and also of its monthly paper, had been placed on the table for the use of all who were present, and that he was willing to leave the cause which had been committed to him, to be pleaded by those documents.

N.

THE CHURCHMAN.

SATURDAY, APRIL 6, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.—April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

BISHOP ONDERDONK proposes making a Visitation in the months of May and June, as follows:—

Tuesday, May 7, Patterson, Putnam county; Thursday, 9, Phillipstown; Saturday, 11, Albany, St. Peter's Church, A. M., St. Paul's, P. M.; 5th Sunday after Easter, 12, Cohoes; Ascension-day, Thursday, 16, Plattsburgh; Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday, 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity-Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; Saturday, 8, and 1st Sunday after Trinity, 9, Oneida Castle.

THE PRESENT NUMBER goes to press, and to the mails, a day earlier than usual, because the office will be at rest on Friday.

CHRIST IS RISEN! is the Russian salutation on Easter-morn. HE IS RISEN INDEED! is the customary reply. The words, no doubt, are generally used with little reflection on their import: but they are an apt and noble password and countersign for the Church militant.

CHRIST *is risen!* then the grave has ceased to be the dungeon of despair. One has been found too mighty to be kept in bondage, and the bars of the prison-house have given way. The empire of death is no more, for the Captain of our salvation has encountered the grim monarch, and led him captive of whom all were holden in captivity. What triumph is there in the word! *He is risen*—sin's work is undone—the craft and malice of the devil have been baffled—heaven's portals are thrown open—the second Adam has wrought out salvation for those whom the sin of the first Adam involved in condemnation.

He is risen indeed! the reply of sober certainty, claiming the full appropriation of the joyous tidings. "We *trusted* that it had been he which should have redeemed Israel," said the disciples, when they thought their LORD consigned for ever to the tomb:—we *did* trust so, but—he saved not himself, can it be that he should save others? They knew not then that his blood was the redemption-price, and the sacrifice of himself, salvation. But he *rose*, and the truth appeared. It was not possible that death should have dominion over him, and his resurrection showed it. His life, then, had not been taken: he had laid it down: and, as he resumed it, the object for which he had laid it down, had been accomplished. The sacrifice was complete: justice was satisfied: the FATHER and the SPIRIT sealed our justification when the SON arose. *He is risen indeed*, and "we know that we have eternal life."

CHRIST *is risen*, fellow Christians; and are we content to be the bond-slaves of the enemy over whom he triumphs? Shall sin rule our members, and bind us fast in condemnation? Shall the world engross our hearts, and make us sharers in the sentence of destruction stamped on all it has and is? There is such a thing as *being risen with* CHRIST. He has left us ordinances, by which, received aright, we become one with Him, and He with us; the merits of his death are ours; the victory of his resurrection is ours too. Baptized into his death, we are no longer sin's victims, but GOD's freemen: the means and the pledge of victory are ours: it is but to follow Him in the warfare, and we conquer.—But we must *follow:* the good fight of faith must be fought in our own persons, or we perish. CHRIST died to sin. We must die with him. CHRIST rose again to live ever in the holiness of his own Godhead. We too must rise again to a new life of righteousness and true holiness, transformed daily more and more into the same image, by his Spirit.

CHRIST IS RISEN, reader! The world never heard a declaration equalling in interest and significancy this, our Easter salutation. Be it your study so to search the ground of your own heart, so to lay it open before GOD, and offer it to your Redeemer, that the fruit of living faith in a holy life may constantly furnish the reply, HE IS RISEN INDEED.

THE CONVOCATION of the Church of England has, for more than a century, assembled with every new Parliament, heard a Latin speech by the Prolocutor of the lower house, (usually the Dean of St. Paul's,) and then adjourned, because government would not suffer it to do business. The Archbishop of Canterbury issues the writs directing the election of *proctors*, or representatives, by the clergy of the several dioceses, and the Universities. He presides in the upper house, consisting of the bishops. Out of this solemn but long established mockery of the defunct liberties of the Anglican Church, the following portentous announcement in some of the contemporary journals must have grown.

A Convention of the Clergy was convened January 28th, at the Chapter House, at St. Paul's, by a mandate from the Archbishop of Canterbury. The meeting was opened with much form and ceremony; none of the ancient pomp was forgotten. It is expected that Lord Grey's proposed alterations in Church property will be submitted to their consideration.

"A convention of the clergy," quotha! Would that such a convention might, could, or would meet! The day of its assembling would be the brightest for the Protestant Episcopal Church in England since 1562! "It is expected." By none who know the nature of the questions in debate. Those questions will be decided *for* the clergy, and the decision forced *upon* them; but it is one of the crying evils of the establishment that the Church has sold her voice in her own concerns for the paltry equivalent of hypocritical, selfish, precarious state protection.

We suppose there is about as much truth in the remainder of the news, as in the foregoing item. Here it is.

One of the leading measures of the new Parliament will be the reform of the Church. It is reported that it is their intention to comply with the popular demand, and not allow the whole of the Bishops to have seats in the House of Lords. The Metropolitan, the Archbishop of York, an Irish Archbishop, and the Bishop of London, are the only dignitaries, which will be allowed to have the privileges of Peerage. There is also a stop to be put to the demoralizing system of translations.

The "system" is rightly characterized; and a "stop put to it" would do much toward restoring to the English Church a full measure of 'apostolicity.' But we fear it is too good news to be true. While Church and State are allied, the secular ministry knows too well the control over frail human nature which the "system" gives it, willingly to relinquish such an arm of strength.

George Montgomery West.—A correspondent of the Churchman gives us, from his friend in England, the following characteristic intelligence as to this impertinent impostor.

"The pseudo-bishop, Montgomery West, has quarrelled with his admirers at Liverpool, and a paper war has been the result. I had a glimpse of one of the pamphlets published against him, from which I collected that he had published a liturgy for the (so called) 'Primitive Episcopal Church.' I wrote therefore to a clerical friend, residing near Liverpool, to get a sight of it for me. On Christmas-day I received his reply, from which I transcribe the following particulars. 'I succeeded at last in obtaining a copy, in quires, of the self-styled Bishop Montgomery West's Liturgy. From the little I have looked into it, it seems to be a reprint, with very few variations, of that of the Protestant Episcopal Church in America. The expense of the publication was guaranteed by a few gentlemen, the Bishop's adherents: but he having procured and disposed of many copies, and at the same time forgetting to make any payments, they seized the remainder of the impression, and the printer knows nothing more about them. I do not find that they are on sale in Liverpool, and suppose that they are reserved for a brighter era of the primitive Episcopal Church, when by altering the title they may become vendible articles. At present Bp. West is under a cloud; or rather his sun is for ever set in Liverpool, and the idea of building a large church for him is abandoned."

Church Reform in England.—From the same correspondent, and on the same authority, we have the following information on this interesting subject.

"I have no *certain* ecclesiastical intelligence to communicate. It is rumored that the Church Reform bill is actually drawn up. A paragraph[*] which just appeared in the Morning Post, (a conservative paper,) has been copied into the several journals, stating that an eminent prelate had declared to the Minister that if the projected Church reform were carried into effect the bishops would resign their seats.[†] There must be some mistake here. Their *seats* in the House of Lords perhaps they may resign: but if they resign their sees, they cannot be unbishopped. In the meantime the revisal of the liturgy continues to be agitated. I do wish that the verbal corrections proposed by the Royal Commissioners of 1689 had been adopted,—as, for the most part they have been in your liturgy, which, in consequence, is much read here. At that time the most moderate and learned of the Non-Conformists would have conformed: for they had no objection to an establishment. Having many of them been in the receipt of ecclesiastical revenues during the rebellion, they could not, as they did not object to the establishment because it was endowed. The vehemence of political faction, however, frustrated the labors of Bishops Patrick, Fowler, Grove, (originally a dissenter,) Stillingfleet, Tillotson, and other eminent divines, who had suffered *during the rebellion, but forgot their sufferings in their labors for the peace of our Jerusalem.*"

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[*] We have seen, says our correspondent, the paragraph in the Morning Post, and it is exceedingly strong in its expression. After noticing a conference of two hours between the Primate and the Premier, it adds: "We are assured that a communication was made in the name of nearly the whole body, that it was their intention to resign into the hands of the King the whole of their sacred functions, in the event of such a bill being introduced."

[†] On this subject our correspondent transmits to us for insertion the following admirable extract from the charge of the Bishop of Lincoln, (Dr. Kaye,) delivered in 1831.

"If, however, my language implies apprehension respecting the permanence of the connexion of the Established Church with the State, let it not be supposed that I doubt of the permanence of the Established Church, as *a congregation of faithful men in the which the pure word of* GOD *is preached, and the sacraments are duly ministered according to* CHRIST'S *ordinance.* On that point, we are not permitted to doubt—for we have the promise of CHRIST himself, *as an anchor to the soul sure and steadfast.* To the work of the ministry, in that branch of his visible Church which has long been known and reverenced through Protestant Christendom, by the title of Church of England, we have dedicated ourselves. *No change in its external circumstances can affect the relation in which we stand to it, or release us from the obligation to labor for its welfare.* Though, unhappily for the country, its connexion with the State should be dissolved, we shall not want either an ample field to call forth our exertions, or a fertile soil to repay them. What if some of its professed adherents regard it only as a useful political instrument; it numbers amongst its followers thousands whose attachment originates in high and noble motives; who regard it as a powerful instrument in the hand of GOD, for the salvation of the souls of men. They adhere to it, because they cordially assent to its scriptural creed; because they love its simple yet impressive ceremonies, and the strain of warm yet sober devotion which pervades its services; because they admire the long list of valuable and illustrious names which grace its annals. *Whatever be its temporal fortunes, prosperous or adverse, their affection toward it, their zeal for its interests, will suffer no abatement.* To minister to the spiritual well-being of this chosen congregation of CHRIST, to maintain it in the unity of the faith, and in the bond of peace, will still be our delightful office; an office, in the faithful discharge of which we may still be assured of the divine support and blessing. No, my brethren,—*that pure branch of the Catholic Church in which we exercise our ministry will not fail.* It will still shine as a light from heaven, to direct the footsteps of the Christian traveller; it will still stand as a city on a hill, to which he may flee, as a place of refuge from the perils, of rest from the toils of his way. *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the* LORD; *forasmuch as ye know that your labor is not in vain in the* LORD."

Diocesan Sunday School Societies.—We have been requested by a manager of the *Protestant Episcopal Sunday School Society of the Diocese of New-Jersey*, to invite the attention of the clergy of that Diocese, and of others concerned in conducting its Sunday Schools, to the following extracts from the Journal of the Convention of 1831.

"Resolved, That it be recommended to the Sunday Schools in the several parishes to connect themselves with that [the Diocesan Sunday School] Society, and to send their annual reports to the Secretary of the same, at least one month previous to the annual meeting of this Convention."—*Journ. Conv. N. J.* p. 23.

The sixth Annual Report (p. 15) of the Executive Committee of our General Sunday School Union expresses the anxiety of that Committee in reference to this subject, in the following strong terms:

"The Committee beg leave again to direct the attention of their fellow Churchmen to the subject of forming, and efficiently conducting, general auxiliaries in each diocese of the Church. . . . . The measure is deemed of great importance to the well-being of the schools in each diocese, no less than to the efficiency and success of our General Society."

It would greatly simplify the business of the General Society, to have its queries, concerning the number of scholars and teachers of each sex,—the place, time and mode of tuition,—the character and effects of teacher's meetings,—the condition, mode of use, and operation of libraries,—the baptisms, confirmations, and additions to the communion, from among scholars and teachers, &c. &c., *fully* answered by all the schools in each Diocese, in reports *to the society of the diocese*; and the *substance* only of these reports presented, in condensed and systematized statements, by the authorities of the diocesan institutions, to the General Union. Beside the provision which would thus be made for a clear and accurate view of the state of Sunday School instruction in the whole Church, the Annual Report of the Society would be greatly enhanced in value by the publication in full of the several diocesan reports; whereas, by the present mode, either the reports presented *to* the Union must be wholly omitted, as was the case last year; or, however curtailed and arranged, they present a tedious and heterogeneous medley, of little use and less attractiveness.

It is matter of regret to us, that our own Diocese should be less forward in attention to the repeated requests of the General Society for the organization of diocesan auxiliaries, than others in which the institution has been in other respects far less efficiently and generally patronized. Few, if any, difficulties would be found in the extension of the S. S. Society of this city to the whole Diocese. It is already too unwieldy for continuance under its present organization; and with the change in its constitution which the increase of our city schools renders absolutely necessary, it will be easy to combine such others as may bring all the schools of the Diocese into its connexion, and provide for an annual report of the condition of the whole, at as little expense and trouble as are now bestowed on the city alone. The step has already been taken by similar societies in Philadelphia and Charleston, with results entirely favorable. It will not be long, we trust, before New-York follows their example.

Diocesan societies exist in Maine, New-Hampshire, Rhode-Island, Massachusetts, Connecticut, New-Jersey, Pennsylvania, and South-Carolina.

Our Tract Society.—Few circumstances attending the progress of benevolent operations in our diocese have given us more pleasure than the late indications of a disposition to sustain and forward this most useful institution. It has effected more with the paltry pittance which has been afforded it, than any other society of the same kind has done with a like amount of means. Since its connexion with the Press, its operations have been greatly extended, and placed on a new and more solid basis, by the investment of the permanent fund in stereotype plates of the Society's tracts. The number of those tracts has been nearly doubled in that interval, and, as many of the new tracts are large, the amount of pages much more than doubled. The emission of tracts has been increased, until last year, in even larger proportion; the year before last having witnessed a distribution *fifteen-fold* greater than that of any former year. This sudden and enormous increase, *without any proportionate increase of contributions* to the society's funds, involved it in heavy debt; and to wipe off that debt, and impress Episcopalians with the necessity of giving adequate support to their institutions, the managers resolved on a partial suspension of operations, which has continued during nearly the whole of the past year. We rejoice to find that this prompt and honest procedure has been successful; that the Church appears to be awaking to a sense of the value of this faithful servant and the duty of sustaining it; that the society has been placed out of debt; that the accession of many life-members (whose payments go, by law, to the permanent fund,) has enabled it to extend its stereotyping operations, and prepare for the addition of several new and valuable tracts to its lists; and that there is a prospect of its receiving at least the usual yearly amount, to furnish the means for gratuitous distributions, such as it has been wont to make, to every state in the Union, and even to every quarter of the globe.

A correspondent, of a distant diocese, writes as follows of this society—it shows how our brethren abroad regard its operations.

"In the course of the last year, a Tract Society was formed in my parish. In the selection of tracts for distribution, we have confined ourselves almost entirely to those which are published at the New-York Episcopal Press: and I am gratified to find that they have been productive of great good. They are read with interest by many of the intelligent members of my congregation, and the result has evidently been an increased and more enlightened attachment to the distinctive principles of our apostolic Church, and, I verily believe, a deeper sense of the necessity of an entire devotion of soul and body to the service of GOD. Persons of this description have expressed to me their entire approbation of these publications, and said, '*They are the best tracts that we have ever seen.*' Those who instituted and sustain the Prot. Episcopal Press, and the Societies connected with it, are entitled to the lasting gratitude of Churchmen.

"With the exception of a Sunday School, this is, I believe, the *first* Society of the kind which has had an existence in this parish since its organization in 1693! We intend, by the blessing of Providence, to add to it other benevolent societies, with the least possible delay."

Dr. Adam Clarke.—We do not expect to please every body by our notices of books. To state our own opinions freely and honestly is our only aim. With Dr. Clarke's writings we have been long and intimately acquainted, perhaps as much so as most of his admirers; and with a most sincere respect for his principles, have been unable to form any higher estimate of his judgment and acquirements, than that expressed in the notice of his autobiography. If our attempt to delineate his character as a writer contains 'many and glaring inconsistencies,' it faithfully represents him as we see him—one of the most honest and best of men, but in some points extremely weak, and never more unfortunate than when talking of himself, or displaying his multifarious, but ill-digested learning. Our readers will understand us, perhaps, if we say that he was an eminently pious man and faithful preacher, but a middling divine; an extensively learned man, but no scholar.

A correspondent of the 'Christian Intelligencer,' who, as he supposes, sets us right on this matter, in a vein very much like some of those parts of Dr. Clarke's writings to which we most object, concludes with the following paragraphs.

Bishop Hobert after his return from England observed when in company with a few friends. The Church in England is different to that in America, here it is plain, pure and simple, there it is quite the contrary. I blamed Mr. Wesley very much before I went there, for causing a schism in the Church, but when I found out the corrupt state of it in England I could not blame him.

The Churchman anathematizes any man who embraces the doctrines of Wesley and Clarke. "Wo to the man who says he is a disciple of either." That is, wo to the man who repents, believes the Gospel and embraces the salvation of our Lord JESUS.

We are confident there is some misrepresentation or omission in the statement concerning Bishop Hobart. He knew too well the nature and tendency of the sin of schism, ever to say of one who rent the Church which he professed to love and serve, that 'he could not blame him.'

We are not sorry for this occasion to introduce the following view of one of Dr. Clarke's inconsistencies, with appropriate and just remarks, by our respected brother of the (Auburn) Gospel Messenger.

The paragraphs from the letters of Dr. Adam Clarke are surely very curious and extraordinary articles. They show most conclusively, how a good man when under the influence of some peculiar prejudice of education, or peradventure some whim of his own brain, may adopt a course of measures in direct hostility to his own avowed principles. He admits fully, the truth and importance of the orders of the ministry as recognised by the Church of England, admits the value of the "*human call*," as there existing, declares himself "without any abatement a *thorough member of the Church of England*," and yet, in the very face of that Church, and "for 43 years," he has presumed to administer its sacraments, and by its very Liturgy, which he esteems "next to the Bible," when the unequivocal declaration of that Church is that no man hath a right to administer those sacraments who "hath not had Episcopal consecration and ordination." How could Dr. Clarke read over the preface to the ordination offices of the Church, and "without holy orders, and without *pretended* holy orders," say he was "a thorough member of the Church?" His own answer, and that of his friends is, "It was matter of necessity, not of choice." The plea of necessity is not a true one. Dr. C. could have had holy orders immediately after he had removed the literary impediments, and *these*, every one knows, he did remove. His reasoning is precisely that of John Calvin, who said he would hold those as worthy of all anathema, who would not receive such an Episcopacy as they had in England; and he plead a *necessity* which at this day we know did not exist.

What has been the consequence of Dr. Clarke's course on this subject? His great learning, though at a time interrupted, when his "family fell into decay," has given his notions much popularity; and what is the present state of things in the communion which he has so highly adorned, for we regard him as a learned and good man, though given to strange conceits?

We find in the New-York Annual Register, 1832, for the city, that four divisions exist, *Methodist Episcopal, Methodist Protestant, Primitive Methodists, Independent Methodists!! Four distinct bodies* in a division of the Christian family which Dr. Clarke represents as no dissenters from Episcopacy, and yet are they without holy orders. The time has come to call things by their right names, and when those who have thrown off Episcopacy are found continually dividing and subdividing, we do not think it either unkind or unreasonable in us, to ask for a calm and candid investigation of the question of the gospel ministry. Wherever we find disregard for the scriptural orders of the ministry, in other words neglect of Episcopacy, we find continually increasing divisions and subdivisions. Let this fact be tried by history. Men may satisfy themselves that they are moved to preach the Gospel to their fellow-creatures, but this will not give them authority to do so. This conviction is not a safe guide where there is no commission. Such a conviction is far from any proof of the presence of the spirit of CHRIST, and for one very plain reason—many who have claimed authority to minister in holy things under this same conviction have held and taught diametrically opposite doctrines and opinions, and consequently the HOLY SPIRIT could not have been the author of *all* their convictions

Saul thought himself called to offer sacrifices, and the manner in which he was rebuked should be a solemn admonition to all who take this office without being "called of GOD, as was Aaron."

Music.—The Detroit Courier closes an account of the doings of a musical club in that city with the following paragraph. There is nothing new in it, but truth never comes amiss, and is especially welcome when the 'signs of the times' seem to call for it.

We cannot but express a hope that the musical club will continue its efforts, and that the public, whenever it shall have an opportunity, will show its hearty approbation of them. There is a deeper interest in their success than may strike superficial observation. In these days of anxiety for moral improvement, it should not be forgotten that those who provide innocent and attractive recreation are most effectively subserving this good cause. Many may be *allured* who might not be *deterred* from evil ways.

These remarks, be it well observed, have no application to love ditties, drinking songs, and the opera with its usual accompaniments—all *lures* of the very first order, but TO, not FROM the broad and downward road.

Luck.—We were sorry to find in the Albany Journal and Telegraph an article of news headed "Unparalleled Luck." It was merely by the inadvertence of the editors, no doubt; they know as well as we, and deprecate as entirely, the heathenish and demoralizing effect of attributing to chance the doings of GOD's wise providence. But, by way of amends, suppose they give half a column to an admirable little tract published from an Irish edition by the Episcopal Sunday School Union, (and since, we believe, by the A. S. S. Union,) entitled 'Good and Bad Luck.' We would take the opportunity to recommend it to such of our readers as have contracted the ill-habit of robbing the LORD of the whole earth of his just dues, by attributing his dispensations of mercy or visitation, to their *good* or *bad luck*.

The Boston Recorder has forgotten to acknowledge the source whence it derived the "Lines in the Amulet," which graced a late number. As they came from the neighborhood of the Recorder, their author *might* have chosen to enrich its columns with his productions: but as he *did not*, we hope the Recorder will not contravene his decision.

The Extension of the Church.—The sixth number of this series has been detained on its way to press. Our readers may (and, we hope, will) look for it in the next Churchman.

Missions—the Churchman.—We are—we hope, not proud—but thankful, to receive occasionally such opinions as the following, expressed by a distant friend, who sends us four new subscribers.

"I hope that when your paper shall have become better known in this country, you will receive more subscribers. It would give me great pleasure to see it in the hands of all my parishioners, as I am satisfied it would be the means of imparting much useful knowledge of the truths of Christianity,—of keeping alive a spirit of heart-felt devotion, and of exciting an interest in the cause of missions; in which good cause, we are, alas! far behind our brethren of other and less favored parts of the country. It grieves me to see how little is doing among us for supplying even the destitute portions of our own Diocese."

Mission Fair.—We have been requested to remind our readers that the Fair for the benefit of the Infant School No. 1 of the City-Mission, will be holden at the City Hotel on Tuesday next, as advertised in former notices.

LITERARY.

Hints to Parents. A Sermon on the religious education of Children. By GARDENER SPRING, *Pastor of the Brick Presbyterian Church in the city of New-York.* New-York, Leavitt, 8vo. pp. 60.

We earnestly entreat the attention of our readers for this pamphlet. It contains faithful and wise admonitions on the discharge of a Christian parent's duty, given with practical, straight-forward simplicity, and urged home with the best of eloquence—that of a full heart.

Dr. Spring states "some particulars in the education of children to which the efforts of parents should be specially directed; some of the measures to be adopted in the prosecution of those ends; and some of the encouragements and motives to the faithful performance of parental duty."

The particular features of education to which he specially directs the attention, are first, *the habit of subordination*—and by assigning this the *first* place, the preacher shows that he has deeply studied his subject, and *knows* the ground he takes;—a sacred regard to truth; habits of industry; rigid temperance; care in the selection of associates, connected with the *love of home*; regard to the Lord's day; a judicious estimate of the world—*knowing the world*, in the true sense; a benevolent spirit; and above all, as inclusive of all, a Christian character.

The measures recommended for adoption, are, first,—as it is always (and rightly) placed in theory, though generally last in practice—*example*; frequent and well-digested instruction, early, familiar, anxious, and affectionate; an endeavor, in all their conduct, to gain the confidence of their children; a strict maintenance of wholesome authority, early and *absolute*, but the reverse of capricious, and pre-eminently kind; and, last, not least, humble, persevering prayer—a subject on which we must give the preacher's remarks entire to our readers in another number.

Among the motives to parental faithfulness, Dr. Spring insists on the intrinsic importance of every child—"to educate a youthful prince; to mould the character of the man who is born for empire, and who is himself to mould the character of millions for the present world; what were this, to the responsibility of educating a being born for immortality, and whose character will bear the impress of benignant and watchful agency up to the throne of GOD, or, scarred and blighted by negligence, will go to dwell with devils and the damned!" The powerful constraints of the paternal relation; the fact that children religiously educated are usually a distinguished blessing to the Church and the world; and the peculiar encouragement to parents given in the promise and providence of GOD, are the remaining topics under this head, impressively and judiciously discussed.

First Annual Report of the Society for Promoting Manual Labor in Literary Institutions; including the Report of their General Agent, Theodore D. Weld, Jan. 28, 1833. New-York, Benedict & Co. 8vo. pp. 120.

This document deserves an attentive perusal by all who are directly or indirectly interested in the improvement of education. Without pledging ourselves to the approval of the precise mode of combining intellectual and corporeal culture, which the 'Manual Labor Society' advocates, we are free to say that their report contains much highly valuable information, and overwhelming proof of the importance of attention to the training of the body as the instrument of mind. The pamphlet is *sold* for 25 cts.

SACRED MUSIC.

"*Christ our Passover is sacrificed for us;*" *an Anthem for Easter Sunday, composed and arranged with an accompaniment for the Organ and Piano-forte, and dedicated to the Rev. Jonathan M. Wainwright, D. D.* by H. H. GEAR, [former] *Organist of Grace Church,* [now in Italy.] New-York, Hewitt, 4 fol.

It is almost too late to recommend this anthem for choral use this season; but in the parlor and the family choir it will be found a chaste and appropriate addition to the stock of sacred melody; simple enough for performance by unprofessional musicians, yet sufficiently characterized by strength and expression to afford satisfaction in the execution and be remembered with pleasure and profit.

NOTICE.

The Sixteenth Anniversary of the New-York Protestant Episcopal Sunday School Society will be held on Wednesday, in Easter-week, the 10th instant, in the morning in St. John's Chapel, and in the afternoon in St. Thomas' Church, in the following order.

The Schools connected with the parishes of Grace Church, Trinity Church, St. Paul's, and St. John's Chapels, Christ Church, Zion Church, All Saints' Church, the Mission Church of the Holy Evangelists, the Protestant Episcopal Public School, and St. John's Church, Brooklyn, will assemble at St. John's Chapel, at ten o'clock, A. M.

Those of St. Thomas' Church, St. Stephen's Church, St. Luke's Church, St. Mark's Church, St. Clement's Church, St. Peter's Church, St. Andrew's Church, St. Michael's and St. James' Churches, and the Mission Church of the Epiphany, will assemble at St. Thomas' Church, at three o'clock, P. M.

The ground floor of each Church will be appropriated exclusively for the accommodation of the Schools; the galleries for such friends of the institution as may attend.

By order,

THOMAS N. STANFORD, *Secretary.*

New-York, April 4th, 1833.

Calendar.

April 7.—Easter-Day.
—— 8.—Easter-Monday.
—— 9.—Easter-Tuesday.
—— 14.—1st Sunday after Easter.
—— 21.—2nd Sunday after Easter,
—— 25.—St. Mark.
—— 28.—3d Sunday after Easter.

INTELLIGENCE.

DOMESTIC.

Confirmed by the Bishop, in Christ Church in this city, on the Sunday before Easter, the 31st ultimo, *twenty-nine* persons.

Clerical Change.—The Rev. Henry Blackaller, of Salmon Falls, New-Hampshire, has received a call to the rectorship of St. Thomas' Church, Taunton, Massachusetts, vacant by the removal of the Rev. John West to the new parish at Newport, Rhode Island.—*Episcopal Watchman.*

Vacancies.—The Parish of King and Queen's, Maryland, which has been lately provided with a glebe of 250 acres, with a good house, in a situation highly favorable to health, is at present destitute of a pastor.

The Society for the Advancement of Christianity in South-Carolina need the services of another missionary.

Kentucky.—An active and devoted clergyman is wanted at Henderson, Kentucky. This parish is vacant by the death of the Rev. Mr. Osgood, which occurred some months since, and they have not yet been able to secure the services of a minister. There is a wide field of usefulness in that region, and an urgent call for laborers.—*Episcopal Watchman.*

College Record.—*Hamilton College.* At a special meeting of the Trustees on the 13th ult., the Rev. Sereno E. Dwight, of New-Haven, Conn., was elected President, in the place of Dr. Davis, resigned.—*Western Recorder.*

New Institution.—The legislature of Indiana have chartered a College, to be called *Christian College*, with power to confer degrees on both males and females. In the female department, as we learn from a Louisville paper, there are to be the degrees of *Doctress* of Natural Science, of English Literature, of Belles Lettres, of the Fine Arts, and of Arts and Sciences.—*Albany Journal and Telegraph.*

PAROCHIAL EFFORTS.

Episcopal Church at Princeton, New-Jersey.—We are highly gratified to learn that at a meeting of the inhabitants of the Borough of Princeton, held at the house of Captain Stockton, U. S. N., an Episcopal congregation was legally organized, by the choice of the following officers: *Wardens*, Charles Steadman, Dr. J. J. Dunn; *Vestrymen*, John Potter, R. F. Stockton, C. W. Taylor, J. R. Thomson, and C. H. Van Cleve. Resolutions were also adopted, instituting a subscription for the erection of a church, and directing the procurement of plans, estimates, and materials for the same; the lot being already purchased.

St. Peter's Church, Philadelphia. We are informed that the ladies of this congregation, at a fair held on Monday and Tuesday of last week, received a total amount of $800, netting about $700, of which $600 will accrue to the Society for the Advancement of Christianity in Pennsylvania, and $100 to the Moyamensing Sunday Schools.

St. Paul's Church, Windham.—This church was organized last December, by the Rev. L. H. Corson, a Missionary in the service of the Society for the Promotion of Christian Knowledge. A large and respectable portion of the population of Windham have become attached to the doctrine and discipline of the Episcopal Church, and have made a truly laudable effort to erect a small house of worship; a neat stone edifice, 40 by 55, of the gothic style of architecture, has been contracted for, and will probably be completed the present season. But to accomplish this object, some assistance from abroad is absolutely necessary. The funds necessary for this purpose have been mostly raised by benevolent individuals in Windham, and for the remainder—6 or $800—the friends of the Church are about to be appealed to, in the confident expectation, that Connecticut Churchmen will contribute to the extension of the Church in the eastern, the hitherto neglected part of the Diocese.—*Ep. Watchman.*

SUMMARY.

Bequests and Donations.—Hon. Joshua Fisher, who died at Beverly last week, has bequeathed $20,000 to Harvard University, as a foundation of a Professorship of Natural History; also, about $7000 to Rev. Mr. Thayer's Congregational Society.

$9,415 37 have been subscribed in Connecticut toward establishing the "Connecticut Baptist Literary Institution." $10,000 is the sum required.

By the will of Miss Sarah Jackson, recently deceased, the liberal bequest has been made of $10,000 to the Theological Seminary of Harvard College, and $10,000 to such charitable institutions in the city of Boston, as the Executor (Daniel P. Parker, Esq.) may direct. The Howard Benevolent Society, and the Boston Medical Dispensary, have a donation of $200 each, and the Society worshipping at Dr. Lowell's Church $700, from the same source.

The late Mr. Wills of Philadelphia, left a fund of one hundred thousand dollars for the erection and support of an asylum for the blind. A situation has been purchased in the city of Philadelphia, and buildings are in the process of erection.—*Boston Recorder.*

We are informed by a gentleman who left Washington a few days since, that just before his departure, intelligence had been received at the office of the Colonization Society of a second legacy of $10,000 from New-Orleans. Mr. Ireland of that city, lately deceased, has left by his will to the American Colonization Society one-third of his estate, the whole of which is valued at $30,000. This makes $20,000 from New-Orleans in one year, for this noble charity.—*New-York Observer.*

South Africa.—The following paragraph is from the South African Almanac and Directory for 1833:

In Caffraria there are now 12 Missionary Stations, viz:—4 belonging to the Glasgow, 1 to the London, 1 to the Moravian, and 6 to the Wesleyan Missionary Society. The stations of the latter extend the whole length of the Caffre country, that nearest being within a few miles of the Colonial boundary, and the farthest in the country of the Amapondas, among a people claiming descent from Europeans wrecked on their shores. Schools are attached to all these stations, which are sedulously attended to by the several missionaries, who have also made considerable progress in translating the Scriptures into the language of the country. These and other circumstances indicate the eve of a great moral change in the condition of the Caffre people, and that a period is not very far distant when they may be ranked among civilized nations.

Boston Recorder.

Canterbury Cathedral.—The amount of expenditure on the repairs and decorations of the cathedral since the year 1822, when the larger works were begun, exceeds 29,000*l.* To this must be added the expense of rebuilding the Arundel Tower, for which purpose the Chapter is empowered by Act of Parliament to raise 25,000*l.* by way of loan. Of this sum, 20,000*l.* has already been borrowed, and the remainder will probably be required for the completion of the work.—*British Magazine.*

Archbishop Howley says, with reference to this expenditure, in his late Primary Charge, delivered in the Cathedral, "I have before me the testimony of this venerable pile to the liberality and piety of those who, regardless of personal interests, have planned and conducted the work of restoring it to its original beauty. May the hymn and the anthem never cease to resound through its clustering columns and vaulted roofs, whilst its lofty towers proclaim to the stranger who visits the land, that the present generation are no less sincere than their fathers in their veneration for the national religion! May it never again be polluted by the invasion of sacrilege, nor yield up to the spoiler the treasures which afford the means of its preservation!"

Mrs. Hannah More.—The London Albion states that this distinguished writer is likely to recover from her severe indisposition.—*Albany Argus.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833.	*Missionary Disposable Fund.*	
March 29.	Received of the Female Industrious Society of St. Paul's Church, Troy, New-York,	$100 00
	Education Disposable Fund.	
March 29.	Received of the Education Society of Christ Church, New-York, - - - -	100 00
	General Fund Permanent.	
March 27.	Received of the Protestant Episcopal Association of Christ Church, New-York, being the amount designated by "The Fragment Society of Christ Church," to constitute the Rev. Aldert Smedes a Life Member, -	50 00
		$250 00

BENJAMIN M. BROWN, *Treasurer.*

April 4, 1833.

The Treasurer would most respectfully state to the friends of the missionary cause, that the amount due the missionaries to the 1st instant, at which time their quarterly payments are due, exceeds the balance in the Missionary Disposable Fund, upward of *twelve hundred dollars.* B. M. B.

GENERAL MISSIONARY SOCIETY.

The General Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, acknowledges the receipt of FIFTY DOLLARS, from Mr. JACOB SHATZEL; that amount being five shares of TEN DOLLARS each, according to Col. Riley's plan, for the benefit of the Mission Church at Pensacola.

The General Agent also acknowledges the receipt of ONE HUNDRED DOLLARS, from the Rev. Mr. Cutler, it being the amount collected at six successive monthly meetings, on the first Monday evening of each month, at the Mission Church.

The General Agent also acknowledges the receipt of ONE DOLLAR AND FIFTY-THREE CENTS, from the children of the Mission Infant School, for the Indian children at the Green Bay Mission School.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the New-York Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz:—

1833.		
March 30.	From an annual subscriber, - - - -	$1 00
April 3.	From a collection made in St. John's Chapel on Sunday, 31st March, after a sermon by the Rev. J. F. Schroeder, - -	84 00
		$85 00

THOMAS BROWNING, *Treasurer,*
At the Press Buildings, No. 46 Lumber-street.

April 4, 1833.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society has received since the last acknowledgment the following sums:

From Rev. Manton Eastburn, - - - - -	$25 00
From Charles I. Aldis, - - - - - -	10 00
From Henry W. Clapp, (through the Protestant Episcopal Association of Christ Church for the Promotion of Christianity,) to constitute himself a life member,	15 00
From several annual subscribers, - - - - -	11 00
Collection at the Mission Church, Sunday evening, March 31, after a sermon by the Rev. Mr. Schroeder,	139 20
	$200 20

J. A. PERRY, *Treasurer,*
15 Hanover-street.

April 3, 1833.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

The Treasurer gratefully acknowledges the receipt of the following amounts in aid of the Stereotype Fund for the Bible.

From Geo. Barclay, per Mr. Browning, - -	$10 00
" Philip Hone, per Mr. Townsend, - -	20 00
" Thomas W. Gale, do. - - - -	5 00
" W. B. Windle, do. - - - -	5 00
" H. W. C. do. - - - -	2 00
" J. D. C. do. - - - -	2 00
" A. S. C. do. - - - -	2 00
" C. S. do. - - - -	2 00
" E. N. Mead, - - - - - -	3 00
" R. L. Goldsborough, - - - - -	1 00
" C. I. Aldis, per Mr. Beare, - - -	10 00
" Edward D. West, do. - - - -	10 00
" Cash, do. - - - - -	3 00
" Wm. C. Rhinelander, per Mr. Roach, - -	20 00
" Thomas Thompson, do. - -	10 00
" Charles H. Roach, - - - - -	10 00
	$115 00

RICHARD OAKLEY, *Treasurer,*
No. 122 Front-street.

April 3, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 3d, from the following persons, viz:—

Postmaster, Troy 3—Postmaster, New-London—Rev. J. Avery, *with remit*—Stimpson & Clapp—B. W. Rogers, Jr. *with remit*—W. T. Williams—Thomas Crumpton, *with remit*—H. N. Fargo—Stimpson & Clapp—C. M. Mancius—E. A. Newton, *with remit*—S. A. Bronson.

For the Churchman.

The Resurrection.

Light broke upon Judea's pleasant hills,
And morning beam'd upon the blushing sky,
And there was music from a thousand rills,
And birds went up with joyous wing on high;
The flowers shook off their dewy tears to greet
The bright sun, as he smiled on them once more;
Nature look'd glad, as though she knew 't was meet
To smile as she had done in days of yore,
When first to sinless man in Eden's glade
She spread her loveliest walk, her most refreshing shade.

And by a lonely sepulchre there stands
A group that few might picture; they have come,
Laden with spices, now with trembling hands
T' embalm a sleeper for his last long home:
Tears are their only comforters: in silence all
Slowly descending gain the darken'd cell,
There in their sadness fondly to recal
The last kind words of him they loved so well,—
Three trusting women, true in deed and word
To him they mourn'd, even their own murder'd Lord.

And where is he they seek? 'T is there he lay,
Cold as the senseless marble, stiff and still:
Who could have borne that sainted corse away?
Where was the hand to dare, the heart to will?
And they are answer'd: two in vestments white
Stand in the place where late their Lord had been;
Spirits from yonder realms of heavenly light,
Seldom to eye of trembling mortal seen,
Blest messengers from those pure courts above,
Sent to a guilty world, with words of peace and love.

And thus they spoke—"O wherefore should ye seek
The living mid the dead? He is not here.
Faithful disciples, listen while we speak:
Shake off each sinful doubt, each earth-born fear:
Jesus hath risen; the iron bands have burst
That bound him to the tomb: go ye, declare
To all his brethren, as he spake at first,
He goes to Galilee, ye 'll meet him there."
They ceased—and while each heart with rapture burn'd,
High on expanded wing to their bright home return'd.

And there was gladness mid that chosen band,
And hope, that bade each throbbing heart rejoice,
As gather'd round their risen Lord they stand,
And listen to the music of his voice.
And there was gladness mid th' angelic throng,
That praise the Father and his much-loved Son,
While every seraph, with a new-made song,
Proclaim'd the conflict past, the victory won—
Earth, with her ransom'd millions, raised the strain,
And heaven in concert swell'd the mighty hymn again.
M.

THE CHRISTIAN YEAR.

PRELIMINARY NOTICE OF GOOD FRIDAY.

The observation of the day of our Lord's crucifixion is of very high antiquity in the Church; and, as we have before remarked, it was one of those two great days, which all Christians in general thought themselves obliged strictly to observe: even they who kept no other Lent, strictly observed these, as the days on which "the Bridegroom was taken from them."[*] It is an opinion indeed very generally received, that the apostles themselves ordained the anniversary of the Passion, Resurrection, and Ascension of our Lord, and of the descent of the Holy Ghost on the day of Pentecost. And a remark has been made by Mr. Shepherd, that "if the two former were not instituted at the same time, it seems natural that the commemoration of our Lord's sufferings and death should precede even the festival of his resurrection:" a remark, which derives countenance from the supposed origin of the observance in the language of our Lord himself.

The day was anciently of such high esteem, that Constantine comprehended it in the same edict, in which he commanded the observation of the Lord's day: and together with the two following days it is called by Augustin, "The most sacred three days of Christ crucified, buried, and raised again." The same father mentions the day of Christ's Passion amongst those which were of catholic or universal observation.[†]

This day is distinguished by our Church from the other days in Passion-week by the appointment of proper psalms, and by three appropriate collects: the first of which prays for the congregation there present; the second for the whole body of Christian believers; and the third for all the rest of mankind, whether "Jews, Turks, Infidels, or Heretics:" probably in imitation of the universal benevolence of our Lord, who on the cross prayed even for his murderers. That it has been the intention of the Church for the day to be observed with especial seriousness, can hardly be doubted. We may remark, however, that in the Communion Service there is no proper preface appointed for this day to the Trisagium, or Cherubical Hymn, as for other high holydays, specially commemorative of our Redeemer: an omission, which, as well as the fact of Good Friday being *a fast* and *not a festival*, renders it probable, that the Church did not contemplate the administration of the holy Communion on this day. Had she contemplated such administration at all, it is to be presumed that she would have marked the administration by some peculiar commemoration: it may be presumed also, that she would hardly have specified the season, when she celebrates Christ's resurrection as the time at which "every parishioner shall communicate,"[‡] had she contemplated their having an opportunity of communicating at so short a period before, and that on the anniversary of his Passion.

The day is further distinguished by its name of "Good Friday," which is believed to be peculiar to our Church:[§] "Holy Friday," or "the Friday in Holy week," having been its more ancient and general appellation. Among the Saxons it bore the name of "Long Friday;" possibly by reason of the long fastings and offices then used.[‖] The reason of the name of "Good Friday" may be thought sufficiently obvious, as intimating that on that day was completed the sacrifice of our eternal redemption. As Bishop Overall has remarked, "This day, in respect of what Christ suffered, was an evil day to him, and ought to be a day of great sorrow to us. But in respect of what he hath obtained for us by it, it is, as we rightly call it, a *good day*, and ought to be a day of great joy to us. To him indeed, the day of the fierceness of God's wrath: but to us, the day of the fulness of God's favor; and, as the Apostle called it, a day of salvation."—*Bishop Mant.*

[*] Bingham.
[†] L'Estrange.
[‡] [Canon of the Church of England.]
[§] Shepherd.
[‖] Wheatley.

REFLECTIONS ON THE CRUCIFIXION.

By the sharpness of our Lord's passion, we are taught to meditate on *that bitter cup*, which our Saviour drank: and, while we think on those nails which pierced his hands and feet, and never ceased tormenting him till they produced a most painful death, to acknowledge the bitterness of his sufferings for us; to assure ourselves that by the worst of deaths he hath overcome all kinds of death; and with patience and cheerfulness to endure whatsoever he shall think fit to lay upon us; he, who with all alacrity and goodwill suffered far more "for us men, and for our salvation."

By the ignominy of this punishment, and the universal infamy of his death, we are taught *how far our Saviour descended for us;* that, while we were slaves and in bondage to sin, he might redeem us by a servile death: for "he made himself of no reputation, and took upon him the form of a servant;" and so "he humbled himself, and became obedient unto death, even the death of the cross:" teaching us the glorious doctrine of humility and patience in the most vile and abject condition which can befal us in this world; and encouraging us to imitate him, "who for the joy that was set before him, endured the cross, despising the shame;" and withal deterring us from that fearful sin of falling from him, lest we should "crucify unto ourselves the Son of God afresh, and put him to an open shame."

And by the estimation in which such a punishment was held by the Jews, we may be assured, that he hath taken upon himself, and consequently from us, *the malediction of the law.* For we were all under the curse; because it is expressly written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them:" and it is certain none of us hath so continued; for "the Scripture hath concluded all under sin," which is nothing else but a breach of the law; therefore the curse must be acknowledged to have remained upon all. But now, "Christ hath redeemed us from the curse of the law, being made a curse for us:" that is, by taking upon himself that particular curse, laid only upon them who underwent a certain punishment of the law, he hath redeemed us from that general curse which lay upon all men for the breach of any part of the law.

So important are the lessons to be derived from reflecting upon the crucifixion of our Lord in its proper characters of a most painful, a most ignominous, and an accursed death. In further reflecting upon the incidents which accompanied it, we may observe, that it would have been natural to suppose, that malice would have spent itself in bringing upon its object so dreadful an end, and that its victim might now have been permitted to depart in peace. But the *malice*, which persecuted the blessed Jesus, was of *no ordinary character.* Witness, if further witness can be required, the derision, the mockery, the reviling, the railing, with which he was assailed, as he hung on the tree of malediction. What an *example* of malignity is here! What a *contrast* between the depravity of human nature, left uncontrolled to the guidance of its own corrupt passions, and the perfection of divine goodness, imbodied in him to whom "the Spirit was given without measure!" At which shall we more wonder; the malice of his enemies, or the unruffled patience and endurance of the Saviour of the world; who, amidst all his torments, "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously?" Let each sink deep into our hearts! Let the former prompt us to "put away from us all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice!" By the latter let us be taught, to "endure grief, if any man for conscience toward God suffer wrongfully. For what glory is it, if, when we be buffetted for our faults, we take it patiently? but if, when we do well and suffer for it, we take it patiently, this is acceptable with God. For even hereunto were we called: because Christ also suffered for us, leaving us an example, that we should follow his steps."

How full of instruction are *all the circumstances* in this *last awful scene* of our Lord's life! With what feelings of astonishment and amazement, of admiration and affection, are they calculated to impress us! What *filial piety and love* does he manifest toward his earthly parent, what concern for her comfort in the midst of his own agonizing trials, by bequeathing the future care of her to him, emphatically described on this occasion as "the disciple whom he loved!" What distinguishing and delicate *regard to that beloved disciple*, the only one of the chosen few who at this season of trying affliction "stood by the cross of Jesus," by bequeathing to him the filial charge of his widowed and destitute mother! Into what *depth of suffering* must he have been plunged, and with what a *keen sense of his sufferings* must he have been penetrated, when he poured forth to his heavenly Father that loud and distressful cry, "My God, my God, why hast thou forsaken me?" Nevertheless, with what *unshaken perseverance* did he advance toward the end of his sufferings: with what entire self-possession, and calm comprehensiveness of mind, did he survey all the minute particulars, which prophecy had foretold, as destined to signalize the Messiah, when "knowing that all things were now accomplished, that the Scripture might be fulfilled, he saith, I thirst;" and then, "having received the vinegar," he added with reference to the great work, which God had fortold by his prophets and had given him to do, "It is finished!" With what *lively devotion* and *holy joy* did he once more address himself to God, "Father, into thy hands I commend my spirit!" With what *meekness* did he "bow his head," in laying down his life! With what *divine authority and majesty* did he "dismiss and yield up his spirit!"

No wonder that during this marvellous scene *the power of* God *should be displayed* both in the natural and in the moral world, by bearing witness to the nature of his Son. No wonder, that at this temporary eclipse of "the Sun of righteousness" "the *sun* should be darkened" in the heavens, and "the *earth* should quake and the *rocks* rend" at the agony of him, who laid their foundations. No wonder that the "*graves* should be opened," in attestation of his power to be thenceforth exerted over death and the grave. No wonder, that in testimony of his opening the kingdom of heaven to all believers, Gentiles as well as Jews, "the *veil of the temple* should be rent in twain from the top to the bottom." No wonder, that "the *people* that came together to that sight, beholding the things that were done," and losing their animosity in sorrow and remorse, should "smite their breasts and return." No wonder, that the *heathen spectators*, remarking his meekness under his sufferings, his forbearance and forgiveness of his enemies, his tenderness to his friends, his devotion and resignation, should "glorify God, saying, Certainly this was a righteous man:" no wonder, that "when they saw the earthquake and those things which were done," and heard how he "cried out with a loud voice, and gave up the ghost, they should fear greatly, saying, Truly this was the Son of God." May these wonderful events sink deep into our hearts, and be continually present to our memories! May they animate us to "give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life!" And whilst they animate us to "give to him, with the Father and the Holy Ghost, as we are most bounden, continual thanks," may they never fail to remind us also, that we "submit ourselves wholly," especially in all ways of his own appointment, "to his holy will and pleasure; and that we study to serve him in true holiness and righteousness all the days of our life."—*Bishop Mant.*

PRELIMINARY NOTICE OF EASTER-DAY.

"Easter-day," probably so denominated from the old Saxon verb, "oster," *to rise*, denotes the day of our Lord's Resurrection. It has been represented as the birthday of our Lord, in his state of glory and exaltation, as the day of his nativity was his birthday to his state of humiliation. It was anciently called "the great day;" "the festival of festivals;" "the highest of all festivals:" the phrase in the 118th Psalm, "the day which the Lord hath made," having been commonly applied by the Fathers to Easter-day; and the Psalm itself having been accordingly with them, as with us, introduced into the Office for this festival.[*]

The *high antiquity* of the festival is undisputed. From the history of the early Church it appears, that in and from the very times of the apostles, the memory of Christ's resurrection was preserved, not only by the weekly return of the Lord's day, but by an annual festival in its honor: indeed, sufficient evidence of this is furnished by the dispute concerning the time of its celebration, which at a very early period agitated the Christian world.[†]

The Churches of Asia-Minor kept their Easter on the *same day*, on which the Jews celebrated their *passover:* namely, on the fourteenth day of their month Nisan, which began at the new moon nearest to the vernal equinox. And in so doing they had no respect to the day of the week, on which the fourteenth day of the month might fall. But the Western Churches kept their Easter on the *Sunday following* the Jewish passover, in honor of the day, and as a mark of greater distinction between Jews and Christians. The Western Churches alleged that they derived their practice from the apostles, St. Peter and St. Paul: the Eastern vindicated theirs by the example of St. John and St. Philip, who appear to have accommodated themselves to the inclinations of the Jewish converts, in a matter of itself indifferent.

This difference was maintained for a considerable time with Christian charity and forbearance. At length however it became the occasion of great confusion in the Church, principally in consequence of the intemperance and rashness of Victor, Bishop of Rome; who renounced communion with all Asia upon that sole account, and sent circular letters to all other Churches that were of his opinion, for the purpose of inducing them to come to the same resolution of excommunication. The violence of Victor however was condemned by all the wise, the moderate, and the good, even of his own party: and in particular by Irenæus, Bishop of Lyons, the metropolitan see of France, who remonstrated against such a difference being admitted as a sufficient cause for the violation of Christian communion. Meanwhile the Asiatic Churches were not influenced by the menaces of Victor; but continued to observe Easter according to their old custom: till Constantine, being very desirous of composing this difference in the Church, caused the matter to be proposed in the General Council of Nice, by whom it was solemnly determined, and the decree was ratified and published to all the Churches by the Imperial letters, that Easter should in future be kept on one and the same day throughout the world; namely, not on the day of the Jewish passover, but on the Lord's day following.[‡]

Whatever differences of opinion however may have prevailed in different Churches about the time of the festival, they all agree in observing it with *peculiar respect and honor.* In the primitive times the Christians of all Churches usually addressed each other this day with the morning salutation, "Christ is risen;" to which the answer was returned, "Christ is risen indeed," or, "And hath appeared unto Simon." This custom is still retained in the Greek Church: and it appears to have given occasion to that "Anthem," peculiar to the service of this day, wherewith our national Church, immediately after the first division of her service, commences her office of praise, encouraging her members to call upon each other to "keep the feast;" for that "Christ our passover is sacrificed for us;" that "Christ being raised from the dead, dieth no more;" that "Christ is risen from the dead, and become the first-fruits of them that slept."[§]

One great instance of the *public joy* exhibited on this occasion was a grant made by the emperors of a general release to all prisoners, except some few that had committed crimes of a more heinous and unpardonable nature. This custom was begun by Valentinian in the year 367: adopted by Valentinian the younger, and Theodosius, later in the same century; and subsequently by Justinian, who inserted it in his code, so that it became the standing law of the empire: and the Goths also adopted it into their law. Of these paschal acts of grace the ancient Fathers frequently speak in high terms of commendation: especially Chrysostom, who acquaints us with the reason of the practice, alleging, that the emperors set prisoners at liberty, that they might imitate, as far as in them lay, the example of their Lord and Master. For, as he delivered us from the grievous prison of our sins, and made us capable of enjoying innumerable blessings; so ought we in like manner, and as far as was possible, to imitate the mercy and kindness of our Lord.[‖]

At this festival it was likewise customary for *private individuals* to show their benevolence by acts of kindness to their fellow-creatures. Masters, for instance, were accustomed to grant freedom to their slaves, as a proper expression of mercy becoming this holy festival, which brought a general redemption from slavery, and universal liberty to mankind, by our Saviour's resurrection. And that no impediment might obstruct this kind of good-will, so becoming the festival, the laws, by which every other legal process was suspended, expressly authorized the performance of every act necessary for the deliverance of slaves. Liberality to the poor was another exercise of charity usually observed on this festival: nothing being thought more agreeable and adapted to the occasion, than that those who had ability should make the hearts of the indigent rejoice at a season, when they call to mind their natural poverty, and commemorate the common fountain of all mercies.—*Bp. Mant.*

[*] L'Estrange.
[†] Cave.
[‡] L'Estrange, Bingham, Cave.
[§] Wheatley.
[‖] Bingham.

PRACTICAL.

RESPONSIBILITY.

None of us liveth or dieth to himself.—*Rom.* xiv. 7.

There is one fact, showing the way in which one man has a serious concern in another's creed. One person may, by his own errors, influence, mislead, and plunge in destruction the soul of another,—possibly of multitudes. You are a father, with a family of children around you. Your sentiments upon matters of religion will inevitably have some influence on the minds of your children; and therefore they are, in a serious sense, concerned in your creed. You are perhaps in a profession, or an office of trust; or you are possessed of property and the influence which property gives; or you are in a branch of manufacture, associated with others; or you are in a political circle, on which you have political influence, and in the channel of that influence will also flow the influence of your opinions on matters of religion. And those on whom you have influence, have a concern in your religious creed. You may say that others are responsible for their own religious opinions, must examine their Bibles for themselves, and form their own creeds without borrowing from yours. This, however, does not diminish your responsibility, or their danger. You cannot "believe a lie," without your neighbor being under temptation to take your belief as sanctioning his own.

To take a clearer case. Here is a man in the office of the ministry; professedly a teacher of religious truth; surrounded, from Sabbath to Sabbath, with hundreds of souls, looking to him to tell them what is truth. Have these immortal spirits no concern in this man's creed? Is it nothing to them whether he believes or disbelieves the great truths of the Gospel? Nothing to them whether he believes what God has said, or "believes a lie?" Have they no right to inquire of him his faith, before they place themselves under his pastoral care? to ask him for an explanation of his views on points of precept or doctrine? Are they likely to be safe under his ministrations, whether he "preach the word," or preach "damnable heresies?" Let such inquiries as these never be regarded as of trifling moment. Truth is too solemn; souls too precious; the judgment-seat of Christ too near; the "infinite joy, or endless wo" of hundreds too solemnly dependent on them. The preacher of the truth of Christ, and his hearers who have embraced it, will meet with joy before the judgment-seat of Christ. But in that day, what fearful meetings will take place between ministers who have taught heresies, and their people, whom they shall have led away from God and the truth, down to destruction! Gathering around him, in the agony of their ruined and wretched spirits, they may say to him, "We chose you to be to us a religious teacher; God told you to watch for our souls. We had our prejudices against truth; but we were dependent on you, from Sabbath to Sabbath, to make us acquainted with the true way of salvation. You professed to know and teach us what we should believe. You were bound to present the truth, the whole truth, and nothing but the truth, whether we would hear, or whether we would forbear; and God told you to declare to us his counsel. 'You knew your duty, but you did it not.' You feared to speak plainly and honestly. You professed a desire not to give offence. You sought to 'please men,' instead of to save them. You left us in the dark as to what we really ought to have believed.—You neglected prayerfully to study and preach your Bible, and preached your own opinions, and your perversions of plain Scripture, made under the influence of hatred to the truth. You 'spoke to us smooth things,' 'prophesied deceits.' You made to us representations of our safety which were false. Your ministry passed away, and along with it our precious Sabbaths and seasons of probation; 'ever learning and never able to come to the knowledge of the truth.' And here, after all, you and we are; 'the blind leader,' and 'the blind;' all trembling together, under the sentence which has just broken from yonder throne of judgment." * * *

And these are not all the relations, in which men will probably meet to reproach each other in that day. The author, whose creed is a web of error, and who gives to the world a book which sets forth religious error; the writer of a tract setting forth false doctrine,—for *there are* tracts heretical as well as evangelical; the conductor of a periodical or newspaper, and his contributors, infusing into their weekly or monthly publications the elements of a corrupt faith; the man of proselyting spirit, in the advancement of the cause of error; and all those, in any situation, high or low, rich or poor, public or retired, who succeeded in misleading their fellow-men, and thrusting out the truth from their own hearts till death;—all will have their fearful encounters and mutual reproaches; and each having heaped on his head, the curses of those he shall have led in the way to hell.

The conclusion to which we come, then, on this erroneous maxim, is, that while no man is to be acknowledged lord of another's conscience in matters of faith; yet, that the Lord of all worlds is so: and that his friends, in this world, are bound to prove themselves his friends, by interesting themselves in the faith of other men, so far as to promote a knowledge and reception of all the great truths of the system entitled "Christ Jesus and him crucified," and "in meekness to instruct those who oppose themselves," and to counteract the influence of any unscriptural creed they may find making its way among men, by exposing its unscripturalness and its dangerous tendencies, and persuading men to "receive, with meekness, the ingrafted word, which is able to save their souls."—*Vermont Chronicle.*

DEVOTIONAL.

He is not here: for he is risen, as he said.—*Matt.* xxviii. 6.

What evil here befalls us more formidable than death? Yet death does through Christ lead only to our rising again. So was it with Himself; and so through Him will it be with us. He the first-fruits, "afterward they that are Christ's at his coming." 1 *Cor.* xv. 23. What place can be more awful than the sepulchre, or than the chamber which is occupied by the body of our brother yet unburied? Let us think, when we have occasion to enter that solemn scene, let us think of those devout followers of Christ who were guided by an angel to see the place "where the Lord lay." Let us think of their surprise when that place was seen to have been left by Him, of their joy when they were told not only that He was not there, but also was "risen, as he said." Might not we also then visit or leave the chamber of the dead, not with fear only, but with great joy; not so much with pain at a sight so grievous, as with gladness at a hope so full of glory?

Afterward, our Lord himself encouraged these devout women, saying, "Be not afraid." At first we may think it strange that at a sight so full of joy they should feel any fresh tendency to alarm. But there is in death so much to fear, that even the resurrection of the dead seems fearful. Nor should we be able to regard without awe as well as joy, any friend, however dear, who should so rise from the grave. And further, it is not improbable that there was seen in the appearance of our Lord, something of that glorified body, with which we may believe Him to have been then invested. So that we may account for the women being afraid as well by what they saw in Christ's person, as by what they knew of his death and resurrection.

What then will be our emotions when we shall see this same Jesus, manifest in this same glorified body, coming in the clouds of heaven, to pass sentence on all mankind? What power shall then allay our terror? what voice of consolation bid us "be not afraid!" His own, and no other. His own, which then shall say to those who now truly love Him, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *Matt.* xxv. 34. Then will their alarm be turned into joy, their joy such happiness as no words can express. Then will He not only remove all terror from their hearts, but fill them with all pleasure for evermore. There shall they see Him, see Him as He is, all great, all good; see Him, as He hath revealed Himself to be, to them that love Him, all love.
Girdlestone.

SELF-EXAMINATION.

In the stillness and retirement of the closet, when the world recedes from the view, and the soul is alone in communion with its God, how solemn the work of honest self-examination!—Even of those actions which have been externally correct, how few have been prompted by the principle of holiness! When we come to scrutinize the *motives* of our conduct, and find so many of them improper and unholy; when we set aside all that has been done from the force of habit, from self-respect, from love of the world's applause or fear of its frowns, from a regard to professional consistency, for the sake of satisfying the demands of conscience, or to win the respect and affection of our fellow-men—how little do we find remaining, of which we can confidently say, this has been done from a sincere desire to glorify the God of Heaven! In such an hour, how deeply do we realize our own unworthiness! How deeply do we feel *that if we are ever saved, our salvation must be all of grace!—Presbyterian.*

SPIRIT OF SCHISM.

The Novatian Bishop, Acesius, though a rigid separatist, was summoned to a seat in the Council of Nice, and fully concurred both in the doctrine established, and in the declaration that *nothing new* had been determined by the Synod. On this the Emperor Constantine, who had called the Council, and presided in it, asked why he should persevere in his separation from the Church. When the Bishop had explained the well-known reasons of his alienation, his Majesty replied, "Fix a ladder, then, Acesius, and climb to heaven by yourself."—(Ω Ἀκέσιε κλίμακα θὲς καὶ μόνος εἰς οὐρανοῦς ἀνάβηθι.) This circumstance is related by *Soc.* lib. 1, c. 10, and by *Sozom.* lib. 1, c. 22. The anecdote may not be without its use and application in all ages. The spirit of the Novatians is not departed. The manufactory of patent ladders, we suspect, is not wholly inactive at this moment.—*British Critic.*

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